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Evangelical Christendom

"Unum Corpus sumus in Christo."

Jan.-Feb., 1933

Reunion with the Church of Rome.

THE devastating effects, in every department of life, of disunion and anarchy are forcing and forging a huge impetus to union both in Church and State; and the ever-deepening tide of anti-religious agitation in all lands is bringing immense pressure on the hosts professing the Christian Faith. What is coming is something unique. "There never was an epoch," says Bishop Westcott, "since the Church spread beyond Jerusalem, when the one Body of Christ was one in visible uniformity, or even one in perfect sympathy." Nevertheless reunion threatens to become a passion of the hour.

For already the current is a spate. In Canada the Methodists, Congregationalists, and Presbyterians have united. In Scotland the Presbyterian Churches are now one. In England the Methodist divisions—with their 12,000,000 church members and 60,000 ministers—have become one body. In every case those who refuse union are weak minorities. The Churches in South India are ambitious of leading the world in Christian federation; and great movements for reunion are on foot in the United States, Australia, and the Protestant Churches of the Continent. Vast inter-Church missionary organisations are making union familiar. "'This scene,' I said to a friend sitting beside me at the Edinburgh Missionary Conference" (says the late Bishop Ingham), "'was unthinkable a century ago.' 'It was impossible,' he replied, 'ten years ago'". "To resist union," says a prominent Baptist, commenting on the proposed federation of Presbyterians, Congregationalists, and Baptists, "on any plea whatever, appears to me to be the sin against the Holy Ghost."

But it is obvious where huge and deeply corrupt organisms survive in full vitality and power, reunion, designed to meet an external danger, wrecks everything on an internal. Uniting a medicine and a poison produces a poison, not a medicine. Deepening corruption should mean disruption—the excision of the gangrene—rather than an ingraft.* Reunion cannot exclude two-thirds of professing Christendom.† "The United Church," says the Bishop of Madras, "towards which the South Indian Church Union aims, is by no means local and South Indian. We are looking far ahead to union with Rome—to a world-wide union, deliberately setting aside appeals to form a Pan-Protestant Union over against Catholic Christianity." Individual groups are already prepared for submission. "I should be perfectly willing," says Lord Hugh Cecil (*Spectator*, April 16th, 1921), "and indeed rejoice to see the Anglican ministry solicit conditional ordination from Roman or Eastern bishops, if by that means the only obstacle to reunion with Rome could be removed." Nor is it certain that Modernism, though a disintegrating force bound at last to be at war with itself, and so always containing a section irreconcilable with Rome, will prove any better

*All actual fellowship with "any man that is *named* a brother"—that is, a professing Christian—who commits any kind of idolatry is strictly forbidden by God; "with such a one no, not to eat"; and precisely on the ground of the peril of union. "Know we not that a little leaven leaveneth the whole lump? *Purge out* the whole leaven" (1 Cor, v. 6). No casuistry can evade the fact that the Church of Rome worships the communion elements *as God*.

†The Roman authorities say (*Universe*, Nov. 11th, 1932) that their Church numbers 321,000 priests throughout the world.

than a reed of Egypt. "I would be willing," says a notable Dean, than whom there is no more outstanding figure in Modernism to-day, "to be reordained and reconsecrated by a Roman bishop, if that were the price to be paid for reunion."

Meanwhile, at least a third of the Anglican Church works openly and ceaselessly for Papal absorption. At the Anglo-Catholic Congress in the Albert Hall, opened officially in St. Paul's Cathedral, with some forty bishops, an Exarch and a Patriarch, and a body of clergy representing three thousand out of the ten thousand Anglican livings, with another two thousand sympathetic, a message to the Pope ran thus:—"Sixteen thousand Anglo-Catholics, in Congress assembled, offer respectful greetings to the Holy Father, praying that the day of peace may quickly break." And the Handbook of the Congress frankly stated the Anglo-Catholic goal: "The English Church, with the great Free Churches catholicised and re-united to it, either as Uniate churches attached to the Patriarchal See of Canterbury, or as great confraternities, analogous to the Third Orders of St. Francis and St. Dominic, existing within its hierarchical framework, will form but one amongst many Rites comprehended within the sheltering bosom of the One Holy Catholic and Apostolic Church."

Nor is it at all certain that contemporary "evangelicalism" is to be relied upon. Astounding statements reveal nothing short of a revolution in "evangelical" thought. To cite but one example: the *Missionary Review of the World*, founded by Dr. A. T. Pierson and still an evangelical organ, says (Oct., 1932) of Ignatius Loyola, the creator of "the fascists of the Papacy":—"Here is one who lived consciously in the presence of God,—to whom in this age can we compare him, and why does not our generation produce more men like him?" If the founder of Jesuitry walked with God, there is no apparent reason why every Jesuit may not be doing so now; and it is a sin to be out of communion with men who walk with God.

The Spirit of God has unveiled in prophecy the very goal to which contemporary facts are thus manifestly heading. The Roman Church's undying claim, emblazoned on her most ancient fane the Lateran—"Mother and Mistress of Churches"—is countersigned by the Apocalypse; and, with the exquisite accuracy of prophecy, while the Beast (the Empire on the Seven Hills) is unveiled as a resurrection, the *Woman* is never said to rise from the dead. The Roman Church has suffered eclipse, but never death, and her sun bursts into cloudless blaze just ere her final sunset. In the moment of her judgment, "she saith in her heart, I sit a Queen" (Rev. xviii. 7). But he who imagines that the Mother of Harlots—for such are all Churches who compromise with idolatry—has abjured intolerance by an iota is most dangerously ignorant. The promoters of reunion completely overlook the fact that, men being what they are, disunion is the secret of liberty; and ecclesiastical power, re-enthroned, inevitably brings back the block and the faggot.* Irresistible unity gave birth to the Inquisition. A work by Cardinal Lépicier published in 1910† with the 'imprimatur' of the Ecclesiastical Authorities, and a special letter from Pius X. expressing his "infinite thankfulness," says:—"As for the heretics who have wilfully become so, who openly profess heresy and encourage other people by their example and their writings to adopt the same errors, nobody can doubt that they deserve, not only to be rejected from the Church by excommunication, but moreover that they are to be taken away by death from the living world (per mortem è vivis auferantur)." That the Woman, in the moment of her doom, is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 6), proves both a stalwart remnant that refuses reunion, and her own world-wide power to enforce an intolerance she has never disowned.**

In the words of Canon Melville:—"Make peace, if you will, with Popery; but be certain that the Popery thus honoured and embraced is the very Popery that was loathed and degraded by the holiest of your fathers." *Every privilege we have was bought by the blood of a martyr; and some of us will yet have to lay down our lives in consequence of the great betrayal.*

D. M. P.

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* By a stroke of the pen in 1917 Benedict XV. placed in abeyance the death-penalty for "heretics"; but a stroke of the pen can restore it.

† *De Stabilitate et Progressu Dogmatis.*

** The command of the Most High is the exact reverse of reunion. "Come forth, my people, out of her" (Rev. xviiii. 4).

Headquarters Notes

WITH this issue of EVANGELICAL CHRISTENDOM we commence a new volume, and in doing so wish to thank those who from time to time express appreciation of the magazine. As we are preparing these pages we have before us a letter which comes from India—it is from the Principal of the North India United Theological College. We quote a welcome paragraph: "We receive regularly your magazine EVANGELICAL CHRISTENDOM, which comes to us by way of exchange for the *United Church Review*, and I hope that you receive our magazine with due regularity. I receive your magazine myself rather than allowing it to go to any exchange editors. I am a bit jealous of it as I find it most helpful myself, and I also place it in the reading room of our better-class students who read English, also of the professors. On the whole it is one of the best magazines which come to our college library.

The Universal Week of Prayer.—Much of this issue is devoted to reports concerning the observance of the Universal Week of Prayer, and we commend all that has been collated to thanksgiving, and further prayer, for having regard to world conditions we might well make the Week of Prayer a Year of Prayer. All is not well with the Churches, or the world. In all the past eighty-seven years the Evangelical Alliance has never had before it greater responsibility, at all costs to maintain its witness to the true unity of the Church of Christ. Beyond its many aspects of practical work in this connection, its endeavour to keep the unity of the Spirit, in the bond of peace is of paramount importance, and this is, in the light of human impetus to union and reunion in Church and State, a perplexing responsibility and mission which can only gather necessary courage and strength in an atmosphere of prayer. The Alliance in all its associations, however, will surely find new impetus with such a Week of Prayer behind it.

America and the Week of Prayer.—Lest silence may be misunderstood, and while we should prefer to remain silent, it seems necessary to refer to the action of the Federal Council of the Churches of Christ in America in circulating to Churches in America a rival programme for the Week of Prayer. Had this transpired after giving notice to the parent organisation, and due consideration of any claims or wishes they might prefer concerning the topics for prayer, less might be said, but no such courtesy has been extended to the Alliance. We are aware that the basic positions and policies as regards Evangelical and Protestant Faith no longer hold their place in the activities of the Federal Council as in former years, and that this is causing grave concern among Christians of all denominations in America. Be this as it may, and if it is true, as protests and publications which are being circulated to England and the Continent seem to substantiate, it does not justify action which is neither courteous nor Christian. All that we have so far been able to ascertain is that the decision to circulate a very elaborate and wordy programme in the United States of America, which is and is intended to be a supplanter of the universal programme issued by the World's Evangelical Alliance, is due to the firm adherence of the world programme to all that is best in the term Evangelical, and its firm desire and intention to retain among the main subjects for world-wide prayer the Jews and Jewish Missions. Now, we sincerely hope that this cause of division may be removed, and we speak, as we have already explained, lest silence should be misunderstood. The Week of Prayer was originated by the Evangelical Alliance. For eighty-seven years it has poured out its heart and its means to further this high and holy exercise, and to-day, and after so long a time, it is almost unbelievable that any body or group of Christians should wish to interfere, in any way, with such a bond of union and such a matter of world importance. After all, there are fifty-two weeks in the year, and if the Federal Council have so left the ranks of those who know what they believe and believe what they know that they cannot pray with them, then there are fifty-one weeks from which to choose their own week in which to pray, and so remove from themselves the reproach which their action must increasingly generate. We leave the matter here for the present.

Rev. Adam Podin (Esthonia).—Our readers all will sympathise with Mr. and Mrs.

Podin in the great loss they have sustained through the sudden death of their son, Captain Natty Podin, who was unfortunately washed overboard his ship in the West Indian waters. Mrs. Podin also had to undergo a serious operation last December, but latest news is to the effect that prayer has been heard and her life spared. We quote from a recent letter from Mr. Podin:

> Our loving God and Father has many ways to comfort his children. Such experience was my portion during the past days and at present. God's promises are more than gold to me, and His nearness has made my way sweet. Many thanks for your kind letter.
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> During the two weeks before Xmas I was, in spite of sorrow and grief, very busy, visiting several prisons, preaching the Gospel to them and cheering up with Xmas gifts 249 prisoners, in the same prisons where revival took place some time ago. I have also been privileged to make happy 206 lepers who would have passed the Xmas season without anyone to think of them. It is hard to describe the thanks and joy of these poor and afflicted people who received such tokens of love. Through my little service many have found in the place of dread and sorrow full Salvation, and are happier than many clean persons. Now to all the seed sown in so large a field, blessing scattered over the vast regions, light kindled in the darkest places of this world, the World's Evangelical Alliance has helped me to put monuments to God's grace all over the world. I am so glad that I can say with the Apostle Paul "By the grace of God I am what I am: and the grace of God which was bestowed upon me was not in vain; but I have laboured more abundantly than they all: yet not I but the grace of God which was with me." I. Cor. xv. 10.
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> Please accept our best wishes for the New Year from me and my wife with Sammy, who joins us. Will you be so kind and express my thanks to the Council. Our prayer is that the Lord would bless you richly in everything.
>
> ADAM PODIN.

Missionary Reunions—The series of monthly Missionary Reunions at the Alliance House was resumed on Thursday, January 19th, when Mr. Kenneth G. Grubb spoke on "The Evangelisation of Latin America." The Chair was taken by Rev. J. Chalmers Lyon, and a notable gathering of missionary representatives was present to meet Mr. Grubb. Among these were Dr. J. W. Ewing (B.M.S.), Miss New (L.M.S), Brig.-General Mackenzie and Mr. W. B. Sloan (C.I.M.), Rev. R. Mercer Wilson (R.T.S.), Mr. D. C. Hamilton (S.A.G.M.), Mr. Douglas Porter (E.G.M.), Mr. Arthur Black (Shaftesbury Society), Rev. H. B. Richardson (I.C.M.), Rev. E. S. Carr (Z.B.M.M.), Mr. H. F. Garwood (A.I.M.), Dr. T. Bragg, Mr. Cowell (S.A.M.S.), Rev. R. Hindle (Unevangelised Fields' Mission), Dr. Webb-Anderson (Missionary Training College), and many others. We hope to publish Mr. Grubb's address in the next issue of EVANGELICAL CHRISTENDOM. Notable among Mr. Grubb's points was one that the Church of Rome was "a spent force" in South America. Various factors within the Church itself had contributed to this. There had been a notable improvement in regard to the personal status of the Roman Catholic priesthood; this to some extent was undoubtedly due to the reflex influence of Protestant mission work, the full effect of which was not to be measured by statistics alone. Evangelistic work in the sub-continent was marked by (1) The existence of "exotic cults" such as Seventh Day Adventism and the Pentecostal Church—one reason for this being that in the older denominations the fire of evangelism had tended to die down; (2) the "institutionalisation" of the work; (3) the multitude of groups or denominations (in Buenos Aires alone there were fifty or more such). The growth of Sunday-school work—which was carried on amongst adults as well as children—had been very notable and very fruitful. The work carried on by the English societies represented perhaps some 10 per cent. of the total. These English societies had contributed some very striking personalities and had taken up the evangelism of the aboriginal pagan Indians. The World Dominion Press was completing the issue of exact surveys by which the entire situation in regard to the evangelisation of Latin America would be brought into full view. In closing, Mr. Grubb said the term "the Continent of To-morrow," as applied to South America, had a profound significance. Personally, he was convinced that the people of the sub-continent had a unique contribution to make to civilisation. They were a people full of vitality and not fundamently irreligious. The prime object of Evangelical missions in these lands was not to put up a polemic against the Church of Rome, but to present to the people the message of Jesus and His resurrection.

We express the hope there will be a large gathering at the next Reunion, on Thursday, February 16th, at 3 p.m., when Rev. Samuel H. Wilkinson will give his new lecture on "Fifty Years of Jewish Evangelisation" (with Lantern pictures). The Chair will be taken by the General Secretary.

The Universal Week of Prayer, 1933

Some Early Reports from Home and Foreign Centres

We preface the reports which follow with an expression of hearty thanks to all those who have co-operated to make the Week of Prayer, 1933, not only "Universal," but a week of Fellowship, and renewal of spiritual forces. It has been a wonderful octave of daily Prayer, and reports, which are flowing in daily from widely separated centres, prove the widespread realisation that to unite "with all the saints" in common supplication is a high privilege. We take up the words of the universal invitation now that the feast is past: "May we not look for such a response to this fellowship in intercession as was granted at the first Christian Pentecost, when the undivided Church assembled in Prayer, and was speedily reinforced by converts gathered out of every province of the Empire."

How can we adequately express thankfulness for the wider ministry afforded the Universal Week of Prayer through the co-operation of the British Broadcasting Corporation? Sunday, January 1st, was New Year's Day, and the facilities given to the General Secretary to speak from Broadcasting House provided a subsequent correspondence representing some two thousand letters. On Sunday, January 8th, through the kindness of Rev. Pat McCormick, the broadcast service from St. Martin-in-the-Fields, Trafalgar Square, was placed at the disposal of the Week of Prayer, and on other pages we print the arresting address of Bishop Linton, Bishop in Persia, the issues from which only eternity can reveal. Anyone present on the occasion must have been impressed with the immense congregation gathered in St. Martin's, even the Chancel steps being crowded with those for whom sitting accommodation elsewhere was not available, while below the Church, in the Crypt, a further congregation listened to the service and address with the aid of loud-speakers. The congregation outside, for St. Martin's monthly broadcast service is opened to all B.B.C. and some Foreign Stations, numbered millions. What an opportunity, as well as responsibility.

The central London noon meetings were among the best attended for some years, and again thanks are due to those who made it possible for these to take place at notable centres, and under conditions helpful to quiet prayer and fellowship. Those present to support the Chairman and Speakers were representative of all Christian influences, and there was a generally felt freedom and unity of spirit which greatly helped intercession. On following pages we print the six brief addresses given at these daily gatherings; they are full of seed-thought and helpful to continuance in prayer, for we are living in serious times and in the midst of influences and upheavals which call Christians and Churches alike to supplication.

In the cities, towns and villages beyond London there has been hearty response to the Week of Prayer. A volume would be necessary to record all reports. Nor have we selected the best, for very many have still to come in, and so short is memory that many reports do not come until much later in the year. There is still much to be desired in the home observance. We talk of unity and reunion and do not practise it, not even in the high service of Prayer. Many are still looking towards unity of organisation rather than unity in the one Lord and of all who love and follow Him, and thus while one says "I am of Paul," and another, "I am of Apollos," are we not carnal, and is there cause for wonder that divisions take the place of unity and fellowship? This is a matter of grave concern, and one which will occupy much thoughtful attention in view of the Week of Prayer, 1934. Let it be a slogan for the intervening months, "We must pray or perish." There is nothing prayer cannot accomplish, for if we pray in accordance with the words, "Thy will be done," God works His will, and the world will know it.

Then as to the observance of the Week of Prayer abroad. Many thousands of missionaries have by their zeal and love helped to make the Week of Prayer a chain of

realised fellowship in which East has been West and West East, while North and South have joined hands and hearts in recognition of mutual privileges, needs and opportunities. We specially thank the various National Christian Councils, and representatives of foreign Branches of the World's Evangelical Alliance, also the Press, through whose co-operation translations into many languages and dialects have been rendered possible, and their distribution effected so that the great fact of unity of heart may be coupled to unity in supplication, and all make use of the same petitions. Three new languages have been added this year, Annamese, Siamese, and Cree-Indian. It may be there are others, and we ask that we may be advised if this is the case.

"Now unto Him that is able to do exceedingly abundantly above all that we ask or think, to Him be glory in the Church by Christ Jesus." (Eph. iii. 20-21.)

BUCHAREST, RUMANIA

The meetings were held alternately in the Baptist Hall and our Mission Hall. This year the Baptists have a larger hall than ours. The meetings were well attended, especially on the two public holidays which fell at the end of the week. The average attendance will have been about 300. The German Baptists and the Rumanian Brethren joined in. The German Lutheran Pastor came to one meeting, and there were a few members of the Popescu group, although he himself still refuses to take part. The meetings were addressed by the leaders of the three larger groups, the German Baptist Pastor and my colleague giving a short address in German for the benefit of the German-speaking friends. On the two Mission nights I took the meeting and used the lantern to illustrate the subject. There was never a moment's pause all through the meetings, in fact, often more than one started to pray at the same time. There was a marked improvement in the prayers. On the whole the brethren kept to the subject in hand, and showed a little more understanding of world needs. Once again it has stirred us all up and brought us all together, and helped to increase our love for one another. Meetings have been held in other places, but there remains a good deal to do in the direction of organising such meetings another year. Sad to say there has been a split in the Rumanian Baptist Community in Rumania, and that makes it the more difficult to get people to unite. The Enemy of souls is very active here, sowing discord on every hand. There is the more need to pray for unity among the Lord's people.

VARNA, BULGARIA

This year we had a very successful Week of Prayer in Varna. We started the meetings Sunday night, January 1st, with the subject, "Behold, I make all things new"; and that night we had several decisions for a new life in Christ Jesus. After that, for every night we had a different speaker. Armenians, Bulgarians and Greeks met together as one body in Christ Jesus. We all felt very much encouraged, and pray God that He will be with us through this new year.

DOVERCOURT, ESSEX

I have pleasure in reporting successful meetings during the Universal Week of Prayer. The attendance was good, and the tone of the meetings was in my judgment better than last year. There was evidence of a deep desire for a revival of the work of God, and of a belief that such a revival was near at hand. At the closing meeting we had the joy of seeing one who had fallen away from grace seeking and finding restoration. We are encouraged to believe that better days are in store for us here and for the whole Israel of God.

LAPFORD, DEVON

I am glad to say we had good meetings with our Anglican friends. The Week of Prayer was first observed here two years ago, and the attendances and interest have increased each year. It has evidently come to stay, and is now looked upon as a regular institution.

BERKHAMSTED, HERTS

The meetings were very well sustained, five Churches in the town co-operating, and concluding with a United Communion Service on Sunday evening. We are grateful for the guidance the Alliance gives in this call to Prayer, and for the inspiring experiences which have been the outcome.

WORTHING, SUSSEX

We are able to record with deepest gratitude to God that the Week of Prayer for 1933 was not only up to usual standard, but in some respects an advance on past years. First of all, and most important, the spirit and atmosphere of the meetings were most helpful and conducive to a free spirit of prayer. Attendances were rather larger, as also the freewill offerings. The United Communion Service was a very hallowed time of quiet and deep fellowship—about 170 present. Altogether a refreshing season.

WATFORD, HERTS

All denominations, with the Salvation Army, co-operated in observing the Universal Week of Prayer, and the various meetings took place on the premises of the Parish Church, St. Audrew's Church, the Congregational, Presbyterian, two Methodist Churches, and the Salvation Army. The numbers present throughout the week totalled more than 400, and the tone and spirit of each meeting was most quickening and helpful.

ERITH, KENT

Our United Prayer Meetings were held as usual during the Week of Prayer, and we are glad to report they were well attended, and that a very hearty spirit of unity prevailed. Meetings were held in both our Parish Churches, and also in the Baptist, Congregational and Methodist Churches. Some United Prayer Meetings were also held in the adjoining districts of Belvedere and Northumberland Heath, from which I hear good reports.

EVANGELICAL CHRISTENDOM

WOODBRIDGE, SUFFOLK

We have had a most helpful series of meetings, with splendid attendances all through, and clergy and ministers in hearty co-operation. We have been helped in the attendances by the wonderful weather. On the whole we look back over a week's meetings not exceeded in their lofty spiritual tone and general uplift by any in previous years.

MILLOM, CUMBERLAND

I am glad to say we had very fair attendances at our united meetings during the first week of the new year, and we felt that our Father was with us and blessing us. We are situated in a very distressed area, but are hoping and praying for brighter times both spiritually and materially.

TEDDINGTON, MIDDLESEX

The Week of Prayer was observed here with good attendances. Meetings were held at Christ Church, the Baptist Church, Methodist Church (conducted by Dr. Dinsdale Young), and the Salvation Army Hall. The great cause of God's Kingdom has been advanced in consequence, and those times of Revival, for which we all look and pray, brought nearer.

EXMOUTH, DEVON

I have much joy in reporting that the meetings were much better attended than in former years. The various Churches of Nonconformity, including the Reformed Episcopal and the Salvation Army, joined again this year, and increasingly supported the meetings as the week wore on. Much earnestness and prayer were shown and a large measure of spiritual help given. The various ministers supported and presided at their respective meetings, and they were well reinforced by their brethren who could lead in prayer. The addresses given by them were much appreciated, and it is felt that the work of God in the town has been stimulated and advanced.

AMMANFORD, N. WALES

I am glad to tell you that the Week of Prayer was attended with much blessing last week. The spirit of Prayer was much in evidence, and the attendance was better than ever. The programme in Welsh was found to be extremely useful. You will be interested to know that it has resulted, too, in a desire on the part of the ministers of the town to hold a united Prayer Meeting, which has been arranged to take place next Sunday, in the Palace Theatre. The meeting will be presided over by the Vicar. The programme in Welsh has been widely circulated through the Press. It was published by all the Welsh weekly papers of importance.

BOGNOR REGIS, SUSSEX

The Week of Prayer at Bognor Regis has been one of the best, both in attendance and spiritual influence. The Vicars of Bognor Regis and South Bersted, with all the Free Church Ministers of the town, have taken part in the meetings. An interchange of pulpits took place on the Sunday, which was followed by a United Communion Service in the Methodist Church, at which Rev. A. E. Proctor, who for several years has had the organising of the meetings, gave the address.

HATHERLEIGH, DEVON

The meetings in connection with the Universal Week of Prayer were very well attended. Our usual practice of holding meetings on alternate nights in the Church Sunday Schoolroom and that of the Free Churches was adhered to, while each of the Ministers, and members of their congregations, joined heartily in the meetings. There was a very full meeting on the Friday, this being conducted entirely by young people. The Chairman was a young Church of England Licensed Lay-Reader. During the Service very earnest addresses were given by four young people. These included two young ladies—a teacher in the Church Girls' Sunday School and a Baptist Sunday School teacher—a Methodist Local Preacher, and a Cambridge Undergraduate. This meeting throughout was marked by deep spiritual fervour, and created a feeling of profound thankfulness to God that among our youth there are still numbers who are ready and willing to witness for their Master.

MELKSHAM, WILTS

Once again we have experienced a blessed time during the Universal Week of Prayer. The meetings were well attended and proved a source of spiritual uplift. The co-operating Churches included the Parish Church, Methodist, Congregational, Baptist, and Salvation Army, as well as the Forest Methodist Church.

KILMINGTON, DEVON

You will be interested to know that in this neighbourhood seven meetings were held on the five nights Monday to Friday, at as many different places of worship, the local Ministers and one Church of England Vicar taking part in the arrangements. Attendances were good, and the Alliance programme followed. An interesting feature of the meetings was the steady flow of prayer poured out to God. I think a larger number than usual led us in audible prayer, and the meetings were a distinct refreshment to one's soul. They will, I trust, both here and elsewhere, prove in these difficult days an inspiration and incentive to the Church in all her work and witness.

WEMBLEY MIDDLESEX

The Universal Week of Prayer, held thoughout the world last week, was organised in Wembley by the Wembley and District United Christian Council, and culminated in a united Service at the Methodist Church, Park Lane. During the week united services and meetings were held at various places in the district, including St. James's Church, Sudbury Baptist Church, North Wembley Methodist Church, the Brotherhood Hall and the Gwalia Hall. At the united service on the Sunday, the minister of the Methodist Church, Park Lane, Rev. E. J. Ives took the Chair, and the address was given by Rev. F. W. Dillistone, vicar of St. James. Selections were rendered by the Welsh Society Choir during the service.

NAPLES, ITALY

We rejoice in the Lord and in the might of His Spirit that we again this year are enabled through God's abounding mercy and love to report a blessed period of intercessions and prayer. The meetings

were all and each followed by a marvellous earnestness and faith, and a very great number of sisters and brethren, both children and adults, prayed with intensity. The Lord really has been with us. We had a specially moving meeting in Portici in the Church connected with the orphanage "Casa Materna." Many brethren from all the Naples Churches were present and several children of the Casa Materna offered prayers.

PORT SAID, EGYPT

The worshippers included representatives of seven nationalities, namely British, Armenian, Greek, Egyptian, Syrian, Abbysinian and American. All of them inhabitants of Port Said. English was the common language. Real united gatherings, including Egyptian Christians with European ones, are well-nigh impossible, owing to the language difficulty; but we do what we can to make the meetings as united as possible.

GRAZ, AUSTRIA

The year 1932, has been a year of misery for many, and of great depression for all. But it has taught many who had become lukewarm to turn again to God in prayer. The Evangelical Alliance Week of Prayer of 1933, showed an increased number of attendants, and many of God's children got a new vision of the necessity of prayer and intercession. The prayers offered were more definite than hitherto. Personal need was forgotten, and the need of the whole world brought before the Throne of Grace. The result was rich blessing for all who took part in those evenings.

CHESHAM, BUCKS.

Our united meetings at Chesham were splendidly and representatively attended. The meetings were conducted by Clergy and Free Church Ministers in the spirit of helpful unity. These annual gatherings are of real value to our local organised Church life. We are grateful for the lead given by the World's Evangelical Alliance.

SHEBIN-EL-KANATER, EGYPT

Last week it was a great joy to be able to join in the Week of Prayer. We had meetings each evening here in our little Church, and although numbers were not large, there was a good spirit of prayer and one meeting was especially powerful. It is, I think, the first time that most of our Egyptian brethren had set this first week aside for prayer, etc., and I believe if the Lord tarries, it will become a regular thing with them. May the Lord give us a great spirit of anticipation following on the much concentrated prayer that has been poured out to Him.

PORTSLADE-BY-SEA, SUSSEX

This is the first time Portslade has joined in the Universal Week of Prayer, and the response has been most encouraging. All the Free Churches Missions etc., and the Salvation Army shared the meetings which were well attended and most helpful. The United Communion Service on Sunday, at the new Congregational Church, was a fitting conclusion to a week spent together in the fellowship of prayer. There is now a widespread feeling of desire for more regular opportunity for united prayer in our district. We welcome this, and shall make the provision necessary as far as possible. We are grateful to you for your ready supply of literature by which we were able to advertise the meetings. We look forward to the next Week of Prayer.

NEWPORT, ISLE OF WIGHT

All the Free Church Ministers joined in the local observance of the Week of Prayer. In addition, it was arranged for a layman to read the Scripture and lead in prayer each evening. Except for one evening when the weather was very wet the attendances were very good, the total for the week numbering 400. The week concluded with a general interchange of pulpits and a United Communion Service in the Congregational Church.

CLEVEDON, SOMERSET

I am pleased to say there has been a very keen spirit in the meetings, not only in point of numbers, which have been larger than other years, but in earnest prayer, many taking part in the devotional exercise. We trust that the reports from all quarters show an increase in spiritual power, and may God's richest blessing rest upon your efforts.

ILFRACOMBE, DEVON

United meetings on ten occasions were held during the Week in the Congregational Lecture Hall. They were conducted by representatives of the Anglican, Congregational, Baptist, Methodist, and Free Church of England Churches and the Salvation Army. Attendances averaged about 50, and the interest was sustained throughout. The weather was quite favourable. Many earnest prayers were offered up and appropriate addresses given. There was some reluctance or hesitation in making audible petitions on the part of those present, and young people were wanting in expressing their desires openly before God and their fellow-worshippers. The meetings, however, were helpful and in harmony with those held for many years past. A new feature was the institution of a United Communion Service on the Sunday, which was well attended, several local ministers taking part. A real spirit of unity prevailed.

TENTERDEN, KENT

Greater interest than ever was shown in the Universal Week of Prayer unitedly observed by the churches of this town, and attendances were in advance of last year. The special subjects were remembered each evening, and there was no lack of leaders to voice our prayers. We are enheartened and united closer in the Lord Jesus Christ as a result of the meetings, and pray that His Presence may continue with us and guide us until we thus meet again.

ATHENS, GREECE

I trust that this will reach you in time for the next issue of EVANGELICAL CHRISTENDOM. According to the news so far received the Prayer meetings during the first week of the New Year were carried on all over our Churches and preaching stations, with the same, as in former years, and even increased interest and enthusiasm. The working of the Spirit was

manifest. The Week of Prayer is really a time of spiritual awakening, by the influence of which we can hope to continue our work for the Master with greater zeal and earnestness. We feel that the whole Christian Church, praying as one body, is like a great army on the front against all the evil worldly spirit, for the defeat of which we are fighting not only during the Universal Week of Prayer but all the year round. With our leader and captain Jesus Christ, we are sure of the victory.

CLACTON-ON-SEA, ESSEX

We had a good Week of Prayer—there is no doubt about that. At Christ Church on the Thursday evening we had, I should say, 150 people present. At a United Communion Service on the Sunday evening, in the Baptist Church, to crown the week, we had considerably over 200 present. But not only in numbers—the spirit of the whole thing was excellent. I went to every one of the meetings and was helped by them all. We suffered, of course, as last year, because the Anglican Churches did not join in. I have the feeling that the rank and file of these churches would be quite willing to join in, but they do not get the lead from their ministers. Less and less the clergy seem to desire to co-operate with us! But they miss much. Anyway, it was good to be at the meetings, and to just feel that we in Clacton were forming a link in the golden chain of prayer that encircled the whole wide world.

LEIGH-ON-SEA, ESSEX

The United Meetings for Prayer in the Leigh-on-Sea district again proved a season of happy fellowship in the interests of the Kingdom. The gatherings were held in various Churches, including the Salvation Army Citadel, and brief addresses were given by the Ministers. On Sunday morning, January 8th the Churches concerned participated for the most part in an interchange of pulpits arranged throughout the whole of Southend, and at 8 o'clock on the Sunday evening, a United Communion Service was held at the Wesley Church, Elm Road. At this closing gathering the Minister of the Church presided, and was assisted by neighbouring Ministers. Whilst one could wish for a larger number to participate in the Universal Week of Prayer, yet the good spirit and earnest purpose which prevailed amongst those who met, made the meetings abundantly worth while.

PORTSMOUTH, HANTS

We had a good week with meetings from Monday to Friday inclusive, and both morning and afternoon. There was also one evening meeting on the Wednesday, followed by the Free Church United Communion Service, which was an innovation so far as the Week of prayer was concerned. At this evening gathering the Rev. C. F. Ayerst spoke most helpfully, and the Free Church Council President, Rev. J. Edmonds, presided. A good number of the clergy and others of the Church of England joined at the Lord's Table, and the unity was delightful. The attendances at St. Jude's Hall in the mornings at 11.0, and at Immanuel Baptist Church at 3 p.m. were good, but not nearly as full as they should have been. However, we felt the presence of the Spirit of God, and are quite sure that much good was done. In all the gatherings the same plan as last year was followed, *i.e.*, we had a Church of England Chairman, and a Free Church speaker, or *vice versa*.

HASTINGS, SUSSEX

There has been a very much better attendance at all the meetings than on previous occasions. There was also a feeling of great earnestness in all those who took part, showing the power of prayer. This feeling was so marked that it was asked "Why could we not have a united prayer meeting each month?" It was felt that it could be arranged, and I think it will be.

WEST SOUTHBOURNE, HANTS

The meetings held in the West Southbourne district of Bournemouth in connection with the Universal Week of Prayer have proved an inspiration to all participating. The services were better attended than in previous years, and a remarkable freedom in prayer was manifest. The difficulty felt in previous years of persuading any other than ministers to pray was overcome, and the power of the spirit of unity was gratefully manifest to all. The Week will prove a blessing to every Church in the district.

PENZANCE, CORNWALL

Interest in the Week of Prayer meetings was very well maintained. They were held at different Churches, and although inclement weather prevailed most of the week, the attendances were encouraging. Many bore testimony that the meetings were helpful. There was a good representative gathering at the Sacramental Service on the Sunday. This annual Week is anticipated and appreciated by many Church members.

KING'S LYNN, NORFOLK

The meetings this year took on a more definitely united character, being organised by both Church of England and Free Church members. Originally it had been only the latter. Next year we are hoping to encourage nearly all the Churches to unite. Everyone agrees that this year's were the best meetings that have ever been held in King's Lynn. Even the oldest Christians cannot remember anything like them. The average attendance was at least 100, and there was a real spirit of happy Christian fellowship pervading each gathering. Some very helpful messages were delivered, and altogether it was a most uplifting time. The Alliance topics for prayer were found most useful. One of the results is that from various sources there has been suggested that once a month there should be a united Prayer Meeting for all Christians in the town.

ST. ALBANS, HERTS

Our meetings were well attended, many taking part in prayer. We felt the presence of the Holy Spirit, and found the meetings an inspiration and a joy. The United Communion Service arranged to complete the Week was a real spiritual time. All the Free Church Ministers took part in that Service. We feel many have been blessed through this Week of Prayer.

EVANGELICAL CHRISTENDOM

IVER, BUCKS

The Week of Prayer at Iver, opened with a sermon, on January 1st, by Bishop Bannerji of the Mission of Fellowship. There were daily intercessions at noon in Church, and a daily meeting at 8 p.m. On Wednesday there was a combined meeting, and hearty co-operation throughout.

CHARLOTTETOWN, P.E.I., CANADA

We had the best Week of Prayer that has been held in this city for some years. The attendances were large, the interest good, and all the services were of a high spiritual nature.

ISLAND OF DJERBA, TUNISIA

This is the first time that a Week of Prayer has ever been celebrated in this little island, apart from the fact that I was alone in prayer last year, having not long arrived here. Now, the "Maitre du port" here, and his wife, are converted from Roman Catholicism, and he acts as Pastor to a little service each Sunday in my house. He also conducted the Prayer Meetings each evening during the Week of of Prayer, when his wife attended, a French school-mistress, and her believing mother. A young married daughter of the school-mistress came once, and a lad of thirteen came each evening. Just a few weeks before I had been helped in beginning a weekly prayer meeting, and it has been wonderful to observe how the Maitre du port has progressed spiritually, and how his intensity in prayer increases. I asked him to send a letter to the French Branch of the W.E.A. It has been a real strengthening of faith to have the daily meetings, and to see one so young in the Faith, concerned about the salvation of others. I felt particularly thrilled that Wednesday's topics included the petition "That the isles which are afar off may declare the Glory of God." Please pray for Djerba.

GANANOQUE, ONT., CANADA

The Week of Prayer means more to our people year by year. It appeals to their imagination, the fact that so many of all nations and tongues should be uniting in prayer to our One God. Three congregations here, Church of England in Canada, United Church of Canada, and the Presbyterian Church in Canada, held united meetings. We impress upon our people that this is really a great Christian fellowship, and a mighty testimony to our faith and hope. We believe that this great undertaking is well planned, well organised and of ever-growing value and influence throughout the world. And in our prayers we do not forget those who carry the load and arrange the details of a wonderful Christian missionary work.

KENSINGTON, P.E.I., CANADA

In spite of the fact that there were other events going on in the town each night, we had from 200 to 300 in attendance at the Week of Prayer meetings, and about 25 to 30 stayed to the "after" meeting for prayer during which many of the men and women expressed themselves in prayer. From our human point of view I think we would all say we had great blessing, and the gatherings were well worth while. The ministers are expecting to continue to meet for Bible reading and prayer each week on Fridays, and we would value your prayers.

FELIXSTOWE, SUFFOLK

We have had a great time of blessing here. The meetings were well attended, and an earnest spirit of prayer and intercession manifested. All the Churches—Church of England, Methodist, and Baptist, also the Salvation Army, met together in one centre each night, and so we were brought together. Thank God for your Alliance, which is doing more than any other agency for reunion, and the bringing in of the Revival, for which we long and pray.

NUNEATON, WARWICKSHIRE

A series of very encouraging meetings was held throughout Nuneaton. At the Coton Road Congregational Church United Prayer Meetings were held on Monday, Tuesday and Wednesday, whilst district meetings were held at Attleborough, Heath End and Stockingford. The increased attendance at some of these meetings, over previous years, seems to indicate that it is being realised more and more that the surest way to a solution to modern difficulties is the old and never-failing one of "Prayer."

BLACKBURN, LANCS

Prayer Meetings were held each evening from Tuesday, January 3rd, to Saturday, January 7th, inclusive. The first four meetings were in the Baptist Church Hall, and the last meeting in St. Barnabas School. The attendances were good, especially on the first two evenings, when a remarkable spirit of fervent prayer pervaded the meetings. Anglican and Free Church Ministers co-operated very heartily throughout the Week.

CHELTENHAM, GLOS

The meetings were quite well attended, and were marked by a very earnest and happy spirit. The co-operation between the C. of E. and Free Church Ministers was very cordial indeed, and it was a great pleasure to me to have the privilege of organising the meetings. We made one striking addition to the usual routine of meetings this year. On the Tuesday evening we had a "Service of Prayer for Young People" in the Parish Church at the request of the Free Church Ministers in which Clergy of all schools of thought and Free Church Ministers took part. It was held at the request of the Free Church Ministers and with the full approval of the Bishop of the Diocese. I enclose an actual service sheet which was used on the occasion. I think you will agree that it showed a fine united witness to our faith in Prayer. The service was very well attended and greatly appreciated. There is a strong desire that the fellowship between the C. of E. and Free Church Ministers, which has always been a happy one, should be still further cemented.

GORLESTON-ON-SEA, NORFOLK

Our meetings this year were a great success in every way. We had the advantage of the co-operation of the vicar and his curate, and the service in the Parish Church on the Wednesday was an inspiration. This year we departed from the usual custom of having a separate speaker to give an address, and one leader took the whole service, gave a short introduction to the subject for the day, and thus more time was available for prayer. The plan was very successful.

EVANGELICAL CHRISTENDOM

RAMSGATE, KENT

A prompt response of prayer characterised the meetings whenever the meeting was left open. Earnest petitions were presented on behalf of the Peace of the World, the Missions to other lands, and Home life and the training of the Young. One feature suggested by a former Week of Prayer—a monthly prayer meeting—continues to stimulate the desire to link earthly doings with the Divine Will. We, like others, are waiting for the cloud like a man's hand, which shall be an assurance of much blessing.

FRINTON-ON-SEA, ESSEX

The Week of Prayer here showed a very decided improvement on last year. Many of those who attended the meetings commented on the spirit which was manifest at them, and the attendance also was much better. We began our series this year with a special service in connection with the Brotherhood on Sunday afternoon. On the Monday we had our meeting in connection with the Sisterhood; on Tuesday at the Free Church; on Wednesday at the Parish Church; on Thursday, Methodist Church; on Friday in the Gospel Hall; and on Saturday the Parish Church again.

FRANKFORT-ON-MAIN, GERMANY

We thank God for His wonderful grace and help during the whole week. The meetings in fifteen different places each evening were well attended, notwithstanding rain and misty weather. The afternoon meeting in the French Reformed Church was crowded each day, and pastors of six denominations gave short addresses, referring to the passages of the programme. One pastor, formerly in India, had just received a copy of your prayer topics from India, and I took advantage of this remark to remind the large assembly how wonderful the fact that millions bring the same petitions before the Throne of Grace in so many different languages.

NOTTINGHAM, NOTTS

The meetings in connection with the Week of Prayer, which for some years have been confined to East Nottingham, were this year extended to other parts of the city. Four distinct areas of the city were touched. The Nottingham Prayer Fellowship combined their weekly meeting with the Friday meeting. There is every reason to anticipate a wider observance in coming years.

CHELMSFORD, ESSEX

United services, in which Anglican and Free Church Ministers took part, were held again in the Friends Meeting House, and were fairly well attended throughout the week. On the opening night the meeting was led by the President of the local Free Church Council (Rev. Hugh Rodger) and addressed by the Bishop of Chelmsford. This was the Bishop's first visit to the Week of Prayer meetings here, and was warmly welcomed.

SHEFFIELD, YORKS

We held a series of happy and helpful gatherings in connection with the Universal Week of Prayer. It is an inspiration and source of much joy to realise we are uniting with many thousands of our fellow-believers, in all parts of the world, in this act of worship, praise, repentance, and supplication. It is our earnest prayer that great and increasing good may come from these gatherings.

CARDIFF, WALES

Well-attended meetings were held nightly throughout the week. The city was divided up into some nine districts, or groups of Churches, and in each of these a Ministerial brother arranged for united meetings for the particular Churches comprising his group. On the Friday evening a large number of communicants came together at Frederick Street Presbyterian Church for a United Communion Service. On Monday, January 2nd, the Annual New Year's Civic Service was held at Wood Street Congregational Church, where some 3,000 people gathered for worship. This Service was attended by the Lord Mayor of Cardiff, and Aldermen and Councillors of the city. A sermon was preached by Rev. Lionel B. Fletcher. All the meetings proved to be a success in the highest and most sacred sense of the word, and were "Sweet with eternal good."

SWANSEA, WALES

Most successful meetings were arranged by the Swansea Council of Evangelical Churches in connection with the Universal Week of Prayer. The Council's area, as last year, was divided in four sections, Swansea Central, Swansea North, Swansea East (St. Thomas Section), and Swansea East (Manselton Section). The Manselton meetings were brought to a close by a largely attended United Prayer Meeting on Sunday, January 8th, which was a new departure, it being the only section to bring their meetings to a close in this manner.

PETERBOROUGH, NORTHANTS

The meetings in connection with the Universal Week of Prayer were a distinct advance upon those of recent years. A meeting was held each night in one or other of the Free Churches of the city. On two nights two meetings a night were held. The attendances were larger than we have known for years. In their spiritual quality, too, the meetings were much better. The Alliance programme was a helpful guide to prayer, and in most cases there was a note in the supplication offered that has been lacking.

HANOI, INDO-CHINA

Under separate cover I am sending you two copies of the Week of Prayer programme for 1933, translated into Annamese language spoken by about 18,000,000 people in French Indo-China. Our Press here in Hanoi has printed 1,500 copies to send out gratuitously to the hundred or more Churches of our Christian and Missionary Alliance Mission scattered throughout this country. We trust and pray that this annual Week of Prayer will mean more to the Kingdom of God than ever before. We have been sending out these translated programmes for almost six years, but this is the first time we have notified you. We notice that this year the subjects of the programme have appealed to us much more than in previous years, and that this year there has been need of much less adaptation. Trusting the Lord's richest blessing will rest upon the noble work of the Alliance.

Fellowship

By the Rt. Rev. BISHOP J. H. LINTON, D.D.

(Bishop in Persia)

Address broadcast from St. Martin-in-the-Fields, Trafalgar Square, London, in connection with the Universal Week of Prayer, 1933.

THIS evening we conclude what is known as the Universal Week of Prayer which is organised by the World's Evangelical Alliance. For eighty-six years without a break this first week of the New Year has been observed by the Christian Church as an octave of Prayer and Intercession. The appeal to Prayer is supported by the leaders of the Christian Churches throughout the world. It is both interdenominational and international in its reach. Merely to read the list of languages in which the Appeal to Prayer is issued is an inspiration. It is also a witness to the world-wide spread of Christianity and an evidence of the unity of all who follow the Christ.

For example, I visualise Christians away out in my own diocese of Persia, some are Persians, others are Armenians, Syrians, Assyrians and Jews, together with Britons and Americans, and others; this week they have been meeting for united prayer. And as they meet they use the same subjects for prayer and praise that Christians are using in China, Africa and in England. Will you let your imagination go for a bit, and visualise this great fellowship of Christians in all the world—it will help you to thank God for what the World's Evangelical Alliance is doing to promote Christian Unity and Fellowship. Think of this great world-wide Fellowship of men and women of almost every race and tongue, who have found in the Lord Jesus Christ their Saviour and Master and Lord.

Fellowship. Let us think about it for a bit. The heart of man everywhere craves for fellowship. That first beautiful picture we have of man is a picture of God and man in fellowship. Then tragedy — sin enters — the fellowship is broken — then separation. There is the story of sin. That sin separates is true not only because it is in the Bible. Read your newspapers and you will see that sin is the big separating factor in the world to-day.

(a) *Sin separates husband and wife.* I spoke to a woman the other day at a Mission. Her story was just this: she said that soon after their marriage she began to put a little barrier around herself: things her husband did not know about—nothing very terrible—but just barriers. Then he did the same. The barriers grew—finally a break; transferred affections—separation—divorce. Her husband re-married. She had nothing much to live for, and soon went under spiritually and morally. Then she met some Christian folk who showed her how Christ could come into her life and make all things new. She faced up to the challenge of Jesus Christ. To-day she is a converted woman, yes, but the separation between her and her husband remains.

(b) *Sin separates parent and child.* One of the most tragic interviews I have had at home was with a mother. She had one son. He was illegitimate, and she didn't dare to tell him for fear he would hate her and leave her; so she hid from him the story of her sin. She dreaded his ever getting to know it. Now he does know it and has left her, and she is just broken. Sin separates. But why go on with it? Sin always breaks the fellowship. Sin is anything that comes between me and God, or anything that comes between me and anyone else, breaking the fellowship.

The other day a man said to me, "I don't hold with this 'ere sin, sir. I don't believe all that story of Adam and Eve and the apple"! Well, maybe he doesn't, and maybe you don't, but that doesn't do away with the fact of sin. The Bible doesn't create sin, does it? It recognises the fact, tells you the consequences, and proclaims the remedy. Your doctor doesn't give you

influenza, does he? (I hope he doesn't!) He diagnoses the disease if you have it, and prescribes the remedy; but it is for you to apply it. Isn't it somehow like this with sin? How do we recognise sin? I suppose we need some standard. Watch a builder putting up a wall. He uses a level and a plumb line. The best standard I know by which to test our life is the life of Jesus Christ as we see it in the Gospels.

I was away up in N. India once. There by the roadside was an idol. It seemed to me to be just the embodiment of impurity. If that is the standard—what will the worshipper be like? It is no use trying to draw a straight line with a crooked ruler, is it? But look at the life of the Lord Jesus Christ. He was absolutely holy and pure. No sin;—even his enemies admitted that. And God says, "Ye shall be holy as I am holy." Well—apply the standard. Are we holy and pure?

I was talking to a man in a hydro the other day. He was suffering from insomnia. I suggested that maybe it would help him to talk about it. He said, "I am a commercial traveller. I am not a bad man, and I have never lived a vicious life. But . . ." Then came the story of a break, away back. And he said that at night he couldn't sleep with that thing always haunting him. He had come to the hydro to get baths and treatment in the hope of a cure. I asked him whether if he had an abscess and it set up inflammation, and gave him a temperature, would he take aspirin for it? He said, "Why, no; that would be foolish." "Well, what would you do?" I asked. "I'd have it cut out," he replied. Just so, and to make a long story short, he came to God to have his long-standing abscess that was haunting him cut right out. You can't cure that kind of insomnia with baths. No, but God says "I will blot out as a cloud thy transgressions and as a thick cloud thy sins." You see, God's remedy is to cut out the abscess. Now, maybe you haven't a haunting memory like that. God grant you haven't. But as you measure your life alongside that of Jesus Christ—well, how does it match? And it is no good using someone else's crooked ruler, is it? Use the best you can get.

Then, Jesus says "I am the Truth." Well, how do our lives stand up to His standard of truth and honesty? You who are listening this evening would not break into a shop, I am sure—would you? But we read in *The Times* a little bit back that about a million people (or was it two million?) had wireless in their houses, and had not taken out licences; and when a notice was issued that detector vans were being employed, about ten thousand people took out licences immediately! I wonder, does that get any one of you down? Those folk apparently were not bothered about their standard of honesty, but they would just hate to be found out!

I heard of two girls who were sitting in a tram one day. The conductor passed up the car and called out "Fares, please." When he went past, one girl said to her friend, "that conductor looked at me as if I hadn't paid my fare." "And what did you do?" the other asked. "I looked at him as if I had"! was her reply. You see it is so often the little sins that get us down. We wouldn't commit, well, murder, would we? But maybe we don't mind having a resentment against someone. We think we have good reason for our resentment. But resentment is just loving a bit of hate. And Jesus says, "Hate is Murder." It is the opposite of love. And Jesus came to show us that God is Love. You see how we fall down when we apply the standards of Jesus Christ! And Jesus said "If any man would come after Me let him deny Self." When you switch the wireless off this evening, suppose you take down a dictionary, just an ordinary English dictionary, and look up the words that come under "Self," such as self indulgence, self will, and a whole lot more. Now these are all just other names for sin. Self indulgence is sin. Then think of the opposite of it all. Jesus—He emptied Himself and became obedient unto death for our sake. Jesus—Who His own self bare our sins in His body on the tree. Jesus—Who put away sin by the sacrifice of Himself. See what He did with self. And no one ever said harder things about sin than Jesus. He said, "Sin casts body and soul into hell." It was the sinfulness of sin that brought Jesus to the Cross. Yes, but the inspiration that comes down from the Cross is this—that right into the blackness of sin Christ came, and "we have redemption through His blood, the forgiveness of sins according to the riches of His Grace."

That forgiveness reaches down to the deepest needs of the man who has gone right through the bottom in his sin; and the glory of the Gospel is this, that God commanded His apostles and evangelists to proclaim, not to good men and women, but to people like you and me, to sinners whose mouths are shut, to proclaim to us the forgiveness of sin. That God forgives the penitent, takes away the guilt, and casts it into the depths of the sea. He blots it out for ever. He will remember it no more. I tell you this is to me not just a doctrine, a theory; it is a fact in experience. For I know what forgiveness of sins means in my own life. I know what it is to enter my room alone with Jesus, and tell Him what no one else knows: that though I have put a bold face on it to the world, and brazened it out in the presence of men, yet I hated the sins that bound me and slew me. And He knew that when I named my sins to Him, I was penitent. He understood when I could not even bear to name the sins that shamed me. But His presence was real; forgiveness is real; it is a real Jesus who says "Thy sins be forgiven thee; go and sin no more." And now I know the release, the joy—yes, the adventure and the thrill in standing here and witnessing to you of His forgiveness and His love. That is how God gave me back the past; the years that the locust and the canker worm and the palmer worm had eaten. He blotted out the sin and gave me a forgiven life to use as an asset for him. Isn't that a worth-while experience for ordinary folk like you and me?

And notice the means of forgiveness. St. Paul says, "We have redemption through His blood." The Israelite at the Passover had to make a personal application of the blood of the sacrifice lamb. Every householder had to see to it for himself that the blood was sprinkled over his door. And for us—Peace. Yes, peace through the Blood of His Cross. My point is that this forgiveness, though free, absolutely, must be taken personally by the penitent sinner.

Maybe some one of you would like to ask a question that was put to me some time ago. Someone said, "I know I have peace now with God, and joy, *but will it stay put*"? Yes, this forgiveness, this restoration of fellowship between me and God is final, perfect and complete. God does not do His work by halves. "For whatsoever God doeth—it shall stay put for ever."

How does it work? I don't know. I am not a theologian, and I am not concerned with the theology of it any more than you are. I am only telling you of what are facts in my own life. And I am glad to have had this opportunity to share with you what I have found in Christ Jesus, and invite you too to open your heart now as you sit there and receive Jesus as Saviour. He forgives the past and blots it out—thank God for that. Then he comes into your life the victorious Christ, so that neither life nor death, nor devils, nor hell, can separate you from the love of God in Christ Jesus. Thank God that takes the haunt out of life, doesn't it?

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Legacies

The work of the World's Evangelical Alliance at home and abroad is of so important a character, and the need for legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"*The World's Evangelical Alliance* (*British Organisation*)."

Retrospect and Prospect: A New Year's Message*

By Rev. H. TYDEMAN CHILVERS

Pastor of the Metropolitan Tabernacle (Spurgeon's)

I take it that we Christian men and women are gathered here at this morning hour in the throb and in the thrill of a glorious hope—a hope for the Church of Jesus Christ, and a hope for the world in which that Church is found. But it is a hope that is based upon the character of God and upon His Word; and therein lies its throb, its thrill and its blessedness. I notice that the editor of *The Times*, in his review of 1932, speaks of a depressed and frustrated world, but in that depressed and frustrated world there is a prospect, he says, of light through the complex and difficult Committees and Conferences that have made a human endeavour to bring that light. But I want to impress my own heart, as I would seek to impress yours, that while we may bless God for every human effort for the alleviation of human suffering and for the solution of human problems, our hope and our confidence is in our eternal God and His Holy Word.

I think it is most fitting in this hour of this New Year's Day, that we should not only indulge in the retrospect of the past year, but more particularly, as far as we are able, look into the year upon which we are now entered, and ask ourselves, What principles are actuating our proceedings and our life? It is not that we should have new principles, but rather that we should bring into practice the eternal, abiding and essential rules of righteousness and of eternal truth to the glory of God and for the extension of His glorious kingdom and our own well-being.

To make the best possible use of this year let us observe several obligatory principles. I would say, in the first place, *that we must in our faith and in our thinking and in all our actions, give Almighty God his rightful place.* We need to day to stress the great fact of the absolute sovereignty of God. My own feeling is that there is a turning and trend towards that great truth. God sits on no precarious throne. His will is the unalterable rule of His own conduct in every realm and in every sphere, and we need to consider the eternal rights and claims of Almighty God before any consultation with man. God reigns in the province of His grace, and in providence and in nature, and it is His glory to conceal matters, and also to reveal things to the sons of men. As Churches, and as a nation, and as individuals, we must acknowledge and, at all events, in some degree, understand, and then we must abandon ourselves to the sovereignty of Almighty God, and seek to know more definitely not what we should do, but what He would have us do. If His own will is the rule of His own conduct, then that will should become our meat and our drink, and the principle of all our action. If so be we are in ignorance of what that will may be for the moment, it will be a wonderful exercise for the whole Church of Jesus Christ to wait in patience until that will is very clear to us; for in the exercise of the patience we renew our strength, we revive our faith. God never delays knowledge of His will as long as we are able to do it. The ability to do the will of God very frequently comes through the prolonged exercise of patience at the throne of His mercy, and when we are able to do He reveals that which is necessary to be done. So we are on sure ground this morning in bowing before Him in confession and asking Him to forgive all our failing and our shortcoming. This truth of God's supremacy puts iron into our blood, gives muscle and fibre to our religion, gives virility to our civic and Christian and national life. So long as we turn in upon ourselves and upon human efforts we are flabby and weak and unskilled. But when we turn upon God with active, living, demonstrative faith, we are then equal to what God would have us do. We need to be told most uncompromisingly that God is in heaven, that He cannot be battered from pillar to post, that He is not a being that you can put into your waistcoat pocket and turn and twist as you will. I think it

* Address given at the Central Hall, Westminster, on Monday, January 2nd, 1933.

is time for us to arise and not ask what we can do with God, but to prostrate ourselves before Him and ask Him what He will do with us. God loves, but He loves righteously. God is all-powerful, but His power is always guided by his infinite, unbounded wisdom.

The next thing I would stress as being a most important fact for us to take to heart is *that Jesus Christ the Lord, as Mediator and Sovereign and King, is the only hope for the future.* God has revealed Himself in Christ. Our way to God is in and by and through—as we are reminded by the papers you have in your hand—the Person, work and righteousness of the Lord Jesus. His mercy, His righteousness and His truth have all been honoured and vindicated and glorified in Christ. It may be a truism to say that Christ is our only hope for the Church and for the world in the days that are yet to come. But we need to stress it. We need to abandon ourselves more particularly unto Him, even though it may mean the shattering of our confidence in mere *its*, over which we are entering into so much controversy. It is the personality of our Saviour that is the outstanding characteristic of the religion of the New Testament, and God has manifested Himself in Him. The sacrifice of the Lord Jesus Christ, in its substitutionary and vicarious character, is the rallying point of all true Christians. Here all our differences cease. All those things that divide us seem to be diminished before the light and the glory of God that we see in the face of Jesus Christ, as it is reflected by the Cross of Calvary. We need to dwell more under its shadow, and therein to find our shelter—the Cross of the Lord Jesus Christ, by which we have been crucified unto the world, and the world has been crucified unto us.

What a glorious hope is Jesus Christ—Christ in his Mediatorship, Christ as the coming King, Christ now as the Sovereign Lord in the midst of a Blood-purchased Throne, a Throne that has been established on the finished work of the Redeemer, and all things are put into His hands. All our times are in the pierced hand of the Lord Jesus. Oh, for a great abandonment unto the living Saviour who once was crucified, but now is alive for evermore.

May I just say one other thing, which is the third fact I want to mention, and only to mention—that the Bible is the standard of God's eternal truth. If I want to know His will, if I want to know how to put God in his place in my thinking and faith and action; here is the direction, here is the Book. That is the standard of truth for all ages and all circumstances and in all conditions of human life. The Lord thrill our hearts on this first morning of our meetings for prayer with buoyant, uplifting, glorious hope for the present and the future.

The Universal Church*

By Rev. A. ST. JOHN THORPE, M.A.
(Vicar of Christ Church, Beckenham)

THE subject of our thought and prayer to-day is The Church Universal, that is, the invisible bond of fellowship in Christ which encircles the world. Though the subject of Union is not synonymous with that of the Universality of the Church, yet in these days we cannot help feeling how very intimately related they are. Last year we had the historic occasion of the union of the Methodist Church. In the last few days, in *The Times*, we have read letters from responsible persons with regard to the all-important subject of the union of the Church in South India. A few years ago, during the tragic earthquake in Japan, we read with joy of the rallying together of the Church in Japan to repair the damage done to Church property. To-day we thank God for the visible and spiritual union of the Church in China; that though in so many districts she has been robbed of European support in the person of missionaries, yet in face of the advance

* Address given at Livingstone Hall, Westminster, on Tuesday, January 3rd, 1933.

of Communism and brigandage she has rallied to the cause of Christ. When we look at Africa we find that statesmen of the Church and Missionary Societies are having to face the problem of a United Church in that rapidly growing land. So all around us we see signs of the union of the Church Universal; and those are not the only signs of union. Therefore, I think we must be very careful in this matter of union to distinguish between what is the product of mere emotion and what is the doctrinal basis of unity and fellowship in Christ.

I think this passage which has been so suitably chosen, not by me, for this day—the second chapter of the Epistle to the Ephesians—gives us the doctrine of Unity. I want just to run through this chapter very briefly and try to make points here and there on this great conception of universal fellowship in Christ. In the first three verses we have mention of sin as a state common to Jew and Gentile. In these days, perhaps, there is not the emphasis that there ought to be on the universal depravity of human nature. In verses four to ten we have mention of grace, a Divine blessing common to both Jew and Gentile alike. Here we have sin as a common experience of the race, and grace as a common gift of God to the race.

As we look at verses five and six, we see St. Paul's conception of Jew and Gentile being quickened in Christ; which is the new birth; being raised in Christ, which is the new life. And sitting with Christ, which is new power and authority. I feel we must get down to these great doctrinal truths in these days. While we thank God for breaking down denominational barriers, let us see to it that the union of which we speak is built upon the doctrinal foundation revealed to us in the Inspired Word.

In verses eleven and twelve of this chapter we have a description of their past position. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the convenants of promise, having no hope, and without God in the world." Then it goes on to say, "made nigh by the Blood of Christ." May we ever be faithful to the message of the Blood of Christ. "Made nigh." There is no other means whereby the sinner is made nigh to God than through the atoning work of our Lord and Saviour Jesus Christ.

In verse sixteen it goes on to speak of reconciliation by the blood of Christ. So then here, at the very heart, we have what I believe to be the central truth of our faith—the Cross of Jesus Christ.

Then we have in the closing verses the conclusion from all this, which is mentioned in verse nineteen. "Now therefore"—in the light of what is common to man is his experience of sin and grace—"Now therefore ye are no more strangers"—that is strangers to the convenants of promise as already mentioned in verse twelve: "Being aliens from the commonwealth of Israel, and strangers from the convenants of promise"—"ye are no more strangers and foreigners." No more are you non-naturalised aliens, liable to deportation in the event of war, no more have you such an insecure position. No more strangers and foreigners, but fellow-citizens, having now a civic status, having the right to be citizens with the saints and of the household of God. Bishop Mowll says that the idea is not that of domestic service, but of the child at home. Here we have the thought of oneness, in the family of God.

Quite suddenly the picture changes from the occupants of the home to the structure itself. In verse twenty we read: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Here is our foundation of Apostolic doctrine which is given fixity and cohesion by the corner-stone, Jesus Christ Himself. And verse twenty-one says: "In whom all the building fitly framed together groweth unto an holy temple in the Lord." In Christ first fixity, and then unity. There will never be the coming together of the different parts of the building unless there is fixity of foundation, a building upon the doctrine of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

Then lastly, we come to the thought of the tenant of this new structure, the Holy Spirit: "In whom ye also are builded together for an habitation of God through the Spirit." That is the purpose of this temple, of the universal and united Church of God—the indwelling and controlling presence of the Holy Spirit. If that is to be realised in the

Church Universal, each brick of human personality in the building must be filled and possessed by the controlling presence and power of the Holy Ghost, and then the whole building will be filled with that same Presence.

So, during this Week of Prayer, and this day when we are thinking of the subject of the Church Universal, let us come down to responsibility in the matter. However much we may hear of theological thought on the question of union, let us first of all seek the cleansing of our own sin and the infilling of our own life with God's Spirit, so that by a fresh consecration we may further this great cause of union, and make more effective that great Universal Church throughout the world.

Universal Good News:

The Supreme Need of the Nations*

By Mr. C. ERNEST BROWN, M.C., M.P.
(Secretary for the Mines Department)

It is one of the signs of our times that the Christian conscience is not only concerned with problems of its own individual character, but the Christian man and woman are more and more conscious of problems outside the region of the personal life, and yet for which that personal life has great responsibilities. It is not an easy time to live in, probably it is the most difficult time the world has ever known. The ancient apocalyptic prophets stated in their own vivid and wonderful way the difference between the law of the brute and the moral law. Taken out of the realm of a small people into the orbit of powerful nations, they saw that the appeal must be always in the end to the moral and spiritual forces. Thousands of years ago, in expressing the relation of the individual soul and of the small nation to the complex gathering of nations, there is nothing more wonderful than that unique Psalm—the 87th—which stands alone in that respect.

We may remind ourselves of it. The singer says: "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. I will make mention of Rahab and Babylon to them that know me: behold Philistia and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her." A very remarkable song, an inspired song; that a man, a member of a nation and devotedly patriotic, perceived that at that time the world's history overleapt all barriers and races; that he could think of Egypt, that tyrannous nation; that he could think of Tyre, that avaricious nation; that he could think of Babylon, that wordly nation; that he could think of Philistia, that cruel nation; and then of Ethiopia, that people that walked in darkness. A very remarkable prophecy and a very salutary reminder to us in the year 1933 of the Christian era, that the prophet learned the lesson of a universal moral and spiritual law so long ago.

We are living in the days of the universal Good News, of the Gospel of Jesus Christ, a Gospel that overleaps all distinctions of sex and caste and class and race, a Gospel before which all barriers will go down. We know that the nations have not found it easy to spell out that lesson in actual terms, and that we individual Christian souls have not found it easy to work out the dream, the vision, the inspiration, the Gospel in terms of actual life. The year 1933: and to-day the window of every cottage in the world opens not upon a narrow street, or any back court, or on some lonely plain in a distant part of the world; but the window opens out to the whole world. We are all bound up in the bundle of life as never before, and the clever and the learned and the experts are, I think, beginning to understand once

* Address given at 19, Furnival Street, London, on Wednesday, January 4th, 1933.

more that the final appeal, as the first appeal, must be not to education, or to science, or to learning, or to wealth, or to commerce, or to politics, but to the law of love, to the spiritual and moral forces of the world, and that the Gospel of Jesus Christ is not an argument – it is the universal Good News. It is therefore a great thing to-day that in the middle of this first week of the New Year, Christians in this and other lands the world over, as we gather with the agenda which has been drawn up by the Evangelical Alliance and translated, Mr. Gooch knows into how many languages— it is a great thing that we are praying this noonday, praying not merely in words but in the recesses of our hearts, praying that the law of love may prevail, and that the nations may turn to Jesus Christ; and so these prayers are being echoed and re-echoed to the world.

It is not easy to judge our own time, much less our own nation. This is a subtle and sophisticated age, when sometimes the law of force is heavily disguised. We have such a mass of contemporary records that perhaps our news is not quite accurate. So much is written to-day in contemporary records that is sensational and abnormal and eccentric, that it will take up all our time to get even a line in the ordinary sensational press about a worldwide series of prayer meetings. Anything abnormal, sensational, eccentric — such things are news, matters for headline, and they count with those who have the editing and sub-editing of our contemporary records as regards more or less of our papers. But we have not to be swayed by the contemporary records. We have to read our own hearts, and bear our own responsibilities, and face our own problems, and to do it always in the terms of our Lord and Saviour. That is why we are here. For when our Lord sent out His disciples to conquer the world in His name, to break down barriers of race and caste and colour, what did He tell them to do? He made no reference to quality of brain, or to outward mechanical equipment, but told them to tarry at Jerusalem until they were endued with power from on high. The power of the Holy Spirit is the supreme need of all peoples.

Some people say we want more opportunity. I do not believe it. The world is packed full of opportunity. They say we want open doors to enter. There are many doors waiting for Christian souls to enter into, and we want to use our opportunities to the full. Others say we want more talent. I do not believe it. What we want is to dig up our buried talents and gifts and use them to the full. Others say we want more light. But we want to live more up to the light we have. So let us in these few minutes here to-day tarry at Jerusalem. Where they saw the shame of the Cross they were to see the glory of Christ; where they had been many failures they were to prove spiritual successes. Let us think of our own land, and pray that it may be purged from its follies, from all trifling views of life and sinful habits. Let us pray that we may be purged ourselves, and that we may think more warmly, and in a more neighbourly spirit, of others who encircle the globe. Let us pray with all our hearts, and then go out into the street in the spirit of these words:

"I say to thee, Do thou repeat
To the first man that thou shalt meet,
In highway, lane, or open street,
That he and we and all men move
Under a canopy of love,
As broad as the blue heaven above."

"The heart of the Christian message is that man cannot reach God by the way of the law, but that God comes to man by the way of grace. That is the message of justification by faith which, in its declaration that all is God's gift, is the central message of the Bible. The characteristic of the Bible in contrast with all other sacred books is that it does not speak of a God who demands and of man as acting in response to His demand but of a God who acts and of man as the recipient of His gift. The realisation of this truth is the transformation of our existence."

Dr. J. H. Oldham.

World Evangelisation:

A Cure for Pessimism: A Call to Prayer*

By Rev. W. H. ALDIS
(Home Director: China Inland Mission)

MAY I read to you two or three verses which are our authority for missions, as we have them recorded in the First Gospel, and in the last chapter of that Gospel. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and, lo, am with you alway, even unto the end of the world."

I desire for these few minutes at my disposal, to pass on to you a simple message from my own heart, on this subject which is of supreme importance—that of the evangelisation of the world—a subject which is very near to the heart of our blessed Lord Himself, and therefore should be very near and dear to the heart of every one who professes to be a follower of the Lord Jesus Christ. We are all aware that these are no ordinary days in which we are living. Almost everything is being tested and sifted and searched, and the things that can be shaken are being shaken. It is no exaggeration to say that we have arrived at another crisis hour in the history of missions. By the very pressure of economic conditions we are being compelled to face our task, to face its issues, to face our commitments; and decisions are being made in these days, and will yet be made, in decisions which are all very far-reaching in their consequences. And I am just a little afraid lest these very economic conditions are going to be the supreme influence in the making of such decisions. That would indeed be a tragedy. If ever there was a time when there was a call for courageous faith on the part of those who profess to believe in God, it is to-day. I propose to pass on to you two or three observations, very obvious possibly, and yet none the less true and urgent.

First of all I want to remind you that there is no reason whatever for discouragement in regard to the past. On the contrary there is every reason to thank God and to take courage. There is no cure for pessimism like reading the story of any Mission field or any Missionary Society. You have only, for instance, to read the story that centres here in this building, and to read that story will be a final cure for any pessimism which will attempt to steal its way into your hearts in these days which we acknowledge to be difficult. I have no time or intention to detail the story of the achievements of Missions in the past. It is simply amazing the changes which have been wrought in the lifetime of some of us here. The perfectly marvellous transformation in lives and in nations even, which have been brought about should be enough to convince us this moment that we have no reason whatever for discouragement. On the other hand we can lift up our heads and take courage as we look to the future. I think one of the greatest signs of encouragement is that from those very lands where we have sent out our missionaries, there are missionaries coming back to this land—and we need them. I was reading the report of a Commission appointed by people who seem to have a perfect mania for commissions. I am not suggesting that there is no value in them. This particular Commission was sent out to the Far East recently from America. It was a Commission of Appraisal—to go out and appraise the value of missionary work in the Far East. Probably there was a great deal of real value in the report, but it saddened one to notice that in that Report there was a definite disparagement and belittlement of the work of the evangelistic missionary. Nearly all the great achievements of the past in the Mission field were the work of men and women who had always put the proclamation of the Evangel in the very forefront of their programme. We can say with confidence they did their task so well

*Address given at the C.M.S. House, Salisbury Square, London, on Thursday, January 5th, 1933.

because they believed that the Gospel of Christ was the power of God unto salvation to every one that believeth. I affirm again there is no reason whatever for discouragment in regard to the past, but simply abundant cause to take heart and go forward with courage and expectation.

I desire to say another word. The call of the hour to the Church of God is to review the unfinished task. There are those to-day who are giving attention to making surveys of unevangelised parts of the world. They cannot profess to be absolutely correct, but they have a great deal to teach us. We do well to give heed to these surveys as they reveal to us something of the unfinished task in the world. Many of us are saying to-day we cannot possibly add to our commitments, and we must curtail them. We have no right to speak of the impossibility of adding to our commitments. The Church of God has one great commitment in the words written across the front of this historic building—"Go ye into all the world and preach the Gospel to every creature." Until we have been to all the world and preached the Gopel to every creature we have no right to speak about the curtailment of our commitments. We need to-day a renewal of the clarion call which went forth from the Students' Conference at Liverpool some years ago, for "the evangelisation of the world in this generation." You know how that call moved men and women all over the world. But the world has never been evangelised in any generation, though there is no reason why it should not be. There was another slogan, or motto, which came from Liverpool at the same time. "Make Jesus King." The reason the world has not been evangelised is because His professed followers have never made Him King. If Christ was King in the lives of those who profess to be His, the world would be evangelised in any generation. It might be done to-day if only we could recover whatever there may be of a lost belief in His Evangel, and of a lost belief in the power of God.

There is no need for anxiety about the supply of the material needs. That may seem a strange thing to say in these very difficult days. I am not here to talk to you about the world situation. I am not in a position to do so, or to suggest a cure for it. There seem to be many proposed cures. But I would say this. We who believe in God need to be very careful lest we use the language of the world to-day, lest we only have the outlook of the world. If the evangelisation of the world were merely a human enterprise, then this would be a perfectly justifiable outlook. But this is not the case. It is an enterprise on the part of One Who said, "all power is given unto me in heaven and in earth—go ye therefore." And all power includes material supplies. You may say that is all very well, but we have to face facts. Naturally we need to exercise common sense. We have to face the fact of decreasing incomes, of dividends unpaid, or decreased, and the many other distressing factors which go to make up life to-day. But these are not the final facts. For the man who believes in God, God is the final fact. We need to read again the story of Paul's shipwreck. "When all hope was gone"—and there is no situation so desperate as when all hope is gone—there stood forth in that most hopeless situation a man who said, "I believe God." However depressing the situation may be, there is no need for us to share a hopeless outlook. May I be forgiven if I quote words of one whose name is always revered in every missionary circle. Hudson Taylor spoke a very true word when he said, "God's work done in God's way will never lack God's supplies." And you all know it is true, for you have experienced it.

And now a final word. I believe the present situation is a call to restore prayer to the place it has lost in the Church of God. I do not know whether you agree that prayer has lost the place that once it had in the Church of God. I go to many churches in the course of the year and listen to long strings of notices of engagements for the week, but in vain do I listen for any announcement of a prayer meeting. Great things have been accomplished in the past, largely because of the place given to the prayer meeting, a real living prayer gathering where people truly took hold of God.

But if the world is going to be evangelised, prayer must be restored to its lost place in the Church. When this happens, then the revival for which we all long so earnestly will be on its way, and we can expect the evangelisation of the world to be carried out.

University and School Religious Life*

By Rev. C. M. CHAVASSE, M.A., M.C.
(Master of St. Peter's Hall, Oxford)

I SUPPOSE that never in the history of this Universal Week of Prayer has the imperative need of united intercession at the beginning of a new year so smitten our hearts. If we are told that we have entered into perhaps the most critical year our country has ever known, or will know, in our lifetime, I would remind you that the crisis is pre-eminently one of hope and opportunity if only we can seize it. Our statesmen believe that possibly we have turned the corner, though that hope cannot promise speedy prosperity. But the opportunity is there, for never was there such an urgent feeling of determination among the nations of the world to come together and solve those great problems—such as Disarmament, Reparations, International Currency and the like—upon which the future of every country depends. But if in politics and even in industry we see some gleam of hope shining across the dark waters, we are confronted in the spiritual world with the blazing light of a Revival that is already here; and if we are encouraged by a far-off hope in regard to material things, as regards religion it seems as if with 1933 we have entered upon a veritable day of God. You will have remarked that even secular papers, such as *The Times*, in their articles and leaders dealing with this New Year, have quite seriously considered whether you and I—the people of this land—are not about to experience a re-vivifying of religion such as possibly the world has not yet known, and may prove an even greater awakening than the Evangelical Revival two hundred years ago or the Reformation itself, two centuries before that.

You will easily understand that the Universities are peculiarly sensitive to receive and register all current movements of thought; and, therefore, it is not surprising that already Oxford seems to be catching some of the first breaths of the winds of the Spirit—and if I speak only of Oxford, it is that I may tell what I personally know. Never, then, within living memory has Oxford been more spiritually stirred or its religion more alive or the mass of students more hungry for the things of God. The change, even in the ten years that I have been at Oxford, is quite remarkable; and to-day there is more religion in the University even than about the year 1900, when a blowing of the Spirit was felt from Keswick and produced that great band of modern missionaries such as Gairdner, Davies, Holland, Frazer, Paget Wilks, and Oldham. No one can remember the like. There is, for example, the inspiring sight of great masses of undergraduates at religious gatherings. Only a few weeks ago I ventured to say to Canon Barry, "I believe the tide has turned." "No," he replied, "the tide is coming in, faster than we can cope with it." Then there is the character of such meetings, which has altered, very remarkably, from being almost entirely concerned with social reform, to an intense interest in personal devotion and evangelism.

For example, at St. Aldate's Church, for many years past, there has been arranged at the beginning of the Michaelmas term a week-end mission especially designed for freshmen. The Sunday before that mission last November, the rector, Canon Mowll (who has just left us to become the Provost of Bradford Cathedral), asked any undergraduates in the congregation who could help in the mission to give in their names at the door as they went out. One hundred and fifty did so, which shows (at any rate) something of the numbers who habitually attend. These volunteers tackled their friends and arranged for "squashes" in their colleges, and so gave some of us the opportunity of speaking to a large number of groups and of putting before them the challenge of Christ. You will not be surprised that as a result of the mission, on the last night, no less than 70 men stood boldly forward to accept Christ as their Saviour. You can even see it in the attitude of those who are not religious. They are more aggressive than they used to be. And why? Because religion has ceased to be on the defensive

* Address given at the Bible House, Queen Victoria Street, London, on Friday, January 6th, 1933.

and largely apologetic; and has, instead, itself become aggressive, issuing its challenge to the University.

It is only three years ago that a senior undergraduate and one who was a recognised religious leader, told me that he thought it was almost a waste of time to try and convert men at Oxford; but that we ought rather to concentrate upon school boys. He had hardly known of one man converted while he was at Oxford, but all his friends who were steadfast Christians, and were carrying religion on their shoulders in their own colleges, were men who had come up from their Schools already convinced Christians. That verdict is certainly not true to-day. Undergraduates who have known nothing of religion are now being converted; yes! and a new factor also, others are changing their professions to take Holy Orders. At the same time, my friend's experience does emphasise the importance of the School; and at this gathering we ought to thank God for such movements as the C.S.S.M.; and the Crusader Bible Classes, who send up to our Universities splendid recruits who form the great bulk of those who witness for God in the colleges, and who go in and out among their fellows trying to win them for Christ.

A word, then, about our Schools. We have to thank God that never, I suppose, were greater efforts made in Public and Secondary Schools with regard to religion, or more pains taken to secure the right sort of chaplain. If you want another topic for prayer, I would say that one of the greatest needs of the present day is for chaplains of the right kind, for which our Schools are crying out. There is at present an alarming dearth of young men fitted for this responsible post; yet never was the need or the opportunity greater.

But if it is clearly manifest in Schools that immense pains is taken with regard to religion and if there is this new keenness for religion in the Universities, why is it that, as is confessed on all hands, the knowledge of men concerning even the rudiments of Christianity is abysmal in its ignorance? In regard to Mr. Bernard Shaw's "Christmas Carol," I am only afraid that the young people of our land will not have been taught those few primary facts regarding Christianity which would reveal Mr. Bernard Shaw's criminal ignorance, whether wilful or unconscious, as he lays down the law about what he knows nothing; and cares less, to judge by his intentional irreverence. I would unhesitatingly put down the cause of this ignorance to the decay of home religion. However good the Christian atmosphere at our Universities, *and however conscientious the religious teaching at our Schools*, neither can hope to take the place of the religious home. It was Dr. Jowett who said he had never known a young man who had come from a religious home go utterly to the bad. And we all must have been impressed in reading the lives of a past generation with the trials and temptations they came through triumphantly as boys and young men. How brave and victorious they were when Schools and Universities were very different places to what they are to-day! And the secret was the home from which they came. If we are faced with Revival to-day then the weakness of our position will lie in the lack of family religion to give it its full scope. If we pray for Revival, then such prayer should be especially focussed on the home—that true religion may once more exert its tremendous power in home life. We older people belong to a generation where there was religious observance in the home, and even those of us who may have thrown off, or grown careless about, religion would yet confess that we are influenced, possibly even unconsciously, by the principles inculcated in us by family prayer, Sunday worship, and the like. To-day there are well-principled parents who believe in religion, but who, because they have allowed religion no place in their home life, watch boys and girls come to awful grief in their lives; for they have taken away from their children that great support which they themselves possessed. I am not intimidated at the definite attacks which are made to-day on the home. Seeing that the home is the basis of morality, the unit of the State, and the great picture of the relationship between God and men, those who wish to sweep away our ethical, political and religious systems must of necessity attack the bulwark of the home. What concerns me far more is the decay of the home itself, *for you must first have a home before it can be religious.* Many homes to-day are mere hotels which people use when they want a convenient bed. There are also homes which possess no

children, or not more than one. Even in these difficult days I believe with all my heart that any sacrifice is worth while in order to have a large nursery. When parents plan the future for their children and say, "We must only have as many children as we can afford to educate in the best possible manner," I would reply that not the best School or University education can compensate an only child for missing God's University, the best University in the world—namely, the large Nursery.

As, then, we look *and plan* for the leadership of the future, let us not forget that our Lord Jesus Christ, when, as Incarnate God, He came to redeem the world, did not dare to undertake His tremendous mission without first experiencing the preparation of the home-life at Nazareth. We thank God for the great opportunities with which we are confronted to-day in our Universities and Public Schools. But as we think of all the young life that is growing up around us, let all our energies be directed to one goal—that religious home life may be built up once more in our land.

Beginning at Jerusalem:

Home Missions and the Jews*

By Rev. H. ELVET LEWIS, M.A., D.D.

(President-elect, Congregational Union of England and Wales)

I THINK there is the great danger sometimes, in fixing our mind on the dates of the origin of our Missionary Societies, of going back to the close of 18th century, or a little beyond, and stop thereupon for historical purposes that may be quite good. But we must always so further back. Jesus Christ was the founder of every Mission, both home and foreign, and we have only returned to the great beginning—in this country and in other countries—when we originate and organise Christian Missions. Christ founded His Church as a Mission. And the very first Mission was a Home Mission. It is true the Saviour had given the whole world to His disciples. They were to preach the Gospel to every creature, but He mercifully and carefully taught them that they were to begin at Jerusalem. That was the first Home Mission. Then it seemed an impossible task, of all places in the world, to begin to preach the Christ who had been despised and rejected of men—to preach Him in the very city and to the people who had seen Him, and very likely joined in the shout "Crucify Him!" They would meet the soldier who had put the crown of thorns upon His head, or the soldier whose spear had pierced His side; and they would meet hundreds of people who had joined with the maddened crowd in following Him to Calvary. Anywhere except Jerusalem to begin!—far to the North or outside Palestine!

But Christ never turns away from a difficult task. The more difficult it is, the more certain He is, not only of facing it Himself, but of asking His people to do so. For in the very city where He had been crucified Pentecost came, the most marvellous thing in the history of the Christian Church from the days of Jesus until now. And if Pentecost could happen in Jerusalem it can happen anywhere; if the outpouring of the Holy Spirit could take place where the Son of God had died a shameful death, then nothing is impossible to the Christian Faith and the Christian Gospel. So it was Home Mission. "Begin at Jerusalem where I have died, where I have been rejected; begin again, begin anew." They began, and we know what followed. Where "Away-with Him!" rang a few weeks before, now "What shall we do to be saved?" fills the air.

Now we are thinking of Home Missions in connection with our own country, and however great may be the need of other nations to-day, no one will gainsay the statement that London needs it. Our own Island Home and our own Dominions need the Gospel of Jesus Christ. It is not enough to say, as we often hear it said, "The people, although they do not go to church, are still religious." There is no place for a religion

* Address given at the Alliance House, 19, Russell Square, London, on Saturday, January 7th, 1933.

of that detached kind in Christianity, for Christianity, above everything, is a social Gospel, a Gospel that brings people together, unites them in one body. While we thank God that there is very evidently a kind of religious feeling, a sense of God, in the air (as we have been reminded already this morning in our prayers) that is not enough; and so the Church of Jesus Christ at home must carry on her evangelistic work. During the last few years we have been delighted that the word *evangelism* has become so prominent again, personal evangelism and organised evangelistic efforts; and that even special men have been appointed to special work in order that at home we may reach the hearts of the people who have become estranged from the Gospel of Christ. It may be known to all of you that there have been more efforts during the past few years—in the summer time perhaps more especially—to carry on open-air preaching and to make evangelistic journeys. Some leaders of the Churches have used a car in one county this last year, and will probably do so next year, preaching on the village green, or even by the wayside, wherever they can get a congregation; then again, going through populous villages in order to bring to those who do not go to our churches the Message anew. Let us thank God for all this. But it is not enough; it is only the beginning, I hope, of greater things to be done: not as an exception, but a rule of all the churches.

We combine with our Home Missions this morning the mission of Christianity to the Jews; so literally we return to Jerusalem; and I am quite certain that we have been drawn nearer to Jerusalem, not altogether in hope, but in fear as well. We are not quite sure what developments in Palestine are leading on to, especially when evils are allowed not simply to be introduced but almost to be patronised. But let us think this morning of the divine possibility of it all. If the Word has given with the promise of the coming of the Jews to God in Christ, a promise of their return to their own home, may we not take it as part of the fulfilment of the promise that they are to-day in their own land more than they have been, perhaps, since the great exile began? Surely this is a sign that God is working—working out His own purpose, and we should help Him by our prayer and sympathy. What happened at Pentecost is a guarantee that everything is over-ruled by the infinite grace of God.

Am I not expressing your feeling, in expressing my own, that we so often forget the Jewish people, or almost take it for granted somehow that they are outside and will remain outside the pale of Christianity? But we have been reminded, and we have to thank God for it, that there is a new tone in their own way of thinking about Christ. That may be just a beginning of the Spirit of God working in His own way in order to bring Israel to a recognition of Jesus as their Messiah. Surely the glory of the King will not be revealed on earth until the almost brokenhearted prayer of the great apostle—a prayer that never fails to move our hearts—by the pathos of it all! A man almost wishing himself accursed, if only that would open the door for his own people to return to God! Such prayers as that last throughout the centuries. That cry is still audible in heaven. Let us all join with him and with all the others who through the ages have prayed for the fulfilment of the whole promise. All the nations, including Israel; our own people at home, the peoples of Europe; the peoples of the East, of America, of Africa—we have prayed for them this week, and we must continue praying for them, will we not? Let us try to carry on the spirit of this Week of Prayer, the spirit of expectation in the midst of our fears and our anxieties; praying as we have done during the week for our own country, for other countries, for other races, and then finally remembering those who first saw Him, the people among whom He lived, with whom He worked as a carpenter, among whom He preached and wrought miracles and proclaimed the everlasting kingdom; the people for whom He died as the "Lamb of God"—a name given to Him by their own prophets because of the lamb in their sacrifices. The Saviour of the world, "the Lamb that was slain," will bring to Himself the nation that joined to slay Him. For in that He died, He died for them, and died for us, and died for all men.

May God save London—the New London that is rising on every side, and the Older London. There are new towns almost springing up, as it were, in a night. We cannot forget home. We pray for every country, but we do not forget to "begin at Jerusalem," and we end again at Jerusalem with Paul (Rom. ix. and x.).

Church and State:

The Future of Protestantism in England

By ROBERT STOKES

Author of "New Imperial Ideals" and "The Christian Church and the Christian State."

(Mr. Stokes appeals to the Free Churches to recognise the dangers of a situation which may preclude any possibility of reunion with the Church of England)

SINCE the rejection of the Prayer Book close observers of the Church of England have been aware of three important tendencies within the Church, none of which can be a matter of indifference to any English Christian.

In the first place there has been a quite definite hardening and strengthening of High Church opinion in the hierarchy. The principal cause of this has been the unfair exercise of patronage by Mr. Baldwin and Mr. Macdonald to the disadvantage of Evangelicals. In the case of the episcopate this has been particularly marked. Personally I can call to mind only a single bishopric, and that not an English one, which has gone to an opponent of the 1928 Prayer Book, and in general the exercise of official patronage has been such as to place the Evangelical party at a heavy disadvantage in the higher councils of the Church.

Secondly, the cleavages in the High Church movement itself have widened and multiplied. In their attitude to the higher criticism, to socialism and to science the High Churchmen are more deeply divided than before; but even more serious for them are the conflicts between the moderate men (such as, *e.g.* many in the "Westminster Group") and the "advanced" Anglo-Catholics; and between the remnant who still look to Rome in spite of the failure of the Malines conversations, and the larger number who look primarily to the ancient Orthodox Churches of the East. The general drift is in an Orthodox rather than a Roman direction, but the recent manifesto by fifty extremists who openly acknowledged Rome as their goal, shows that the Roman party is still far from dead.

Thirdly, there is every indication of the beginnings of a great revival of Protestant, that is, Christ-centred religion among the laity. The movement has not yet found its feet. It lacks cohesion and leadership; and as a direct result of official patronage policy, it is still largely inarticulate in, for example, the Church Assembly and Convocation. It is finding some expression in the Provincial Press, however, and it is conspicuous in some current revivalist movements. It is possible that its present difficulties may not be an altogether unmixed disadvantage, for there are corresponding but slower movements among the lower clergy—one thinks, for instance of the clergy in the Anglican Evangelical Group Movement—and the surge of lay opinion may gain in power by being dammed up for a little if its ultimate loosing coincides with that of these clerical forces.

THE REAL DANGER

But over all these eventualities there hangs the shadow of a possible change in the relations of Church and State, that at this particular juncture would be likely to have the very gravest consequences for the immediate future of Protestantism throughout the world. Curiously enough, this possible change is not disestablishment. True, one lonely bishop does advocate this, but as a practical political issue, the increasing modern understanding of what Establishment really means has made full disestablishment as dead as the dodo. The old conceptions of the Establishment as conferring privilege or as "a national recognition of religion"—this last conception incidentally implying the correlative recognition by the Church of the state as a secular, not a Christian, state—are now seen to refer mainly to mere accidentals, which have no more to do with the Establishment

than the paint on a tram car has to do with the electricity which propels it.

The modern view is that the Establishment, reduced to its essence, means *the profession of religion by the state as a guide and standard for its corporate conduct as a state.* A whole series of consequences flows from such a profession, whether explicit or (as in England) implicit in the history of the nation. It means, for instance, that the state becomes a Christian state; that it is bound to appoint religious advisers (in this case they happen to be Bishops in the House of Lords), though of course it can alienate none of its own proper responsibilities to them (the East African gold and native rights question provides a topical illustration); and that it can veto radical changes taking place in the religion it has professed. I need not enumerate these consequences here. Those interested will find many of them in my pamphlet, "The Christian Church and the Christian State" (published by the National Church League—to whom any profits on it go—Wine Office Court, Fleet Street, E.C.4, price 6d.). The point is that hardly any sincere Christian is likely to desire disestablishment, once he has understood that it means the degradation of a Christian state into a secular state, and that it necessarily means hardly anything more than this since most of the superficial concomitants, that is, those which are not necessary adjuncts of a Christian state, are merely contingent and entirely separable accessories.

What, then, is the change which is proposed, and what would be its consequences? Briefly, it is that the Church of England should receive the same "liberty" as is enjoyed by the Church of Scotland. Its consequences would include a temporary but very grave set-back to Protestantism throughout the world; prolonged and bitter controversies that would greatly weaken the forces of Christianity in the world; the division not merely of the Church of England, but of the whole of the Anglican Communion into two or more churches: and eventually the certain secularisation of the Empire.

FALSE ANALOGY OF SCOTLAND

For the alleged analogy between England and Scotland is no analogy at all. The Church of Scotland is a more or less uniformly Protestant body, but the Church of England is a body deeply divided into an overwhelmingly Protestant laity and a clergy that is largely "Catholic-minded" as a whole and predominantly so in the episcopate. This would not matter so much if the laity had a clear veto in the councils of the Church, by which they could forbid rash or disloyal change. In practice they have this in Scotland *within* the Church, and they have it in practice in England also, not, of course, through the utterly unrepresentative Church Assembly, but through Parliament and as a result of the Establishment. It is precisely this Parliamentary veto, however, which it is proposed to take away under colour of giving the Church "freedom" on Scottish lines.

THE DANGER DEFINED

The Church Assembly is not only unrepresentative of the laity. It is also unrepresentative of the humbler clergy. What it represents overwhelmingly are the hierarchy and the ecclesiastically-minded laymen of "cathedral circles." This state of affairs will pass in time, with increasing lay comprehension of the new ecclesiastical machinery. Moreover a decade or two should see the utter collapse—from its own inner divisions and contradictions—of the present High Church party. In such a period also the new Evangelical revival which is so obviously coming, may be expected to have gained coherence and weight. Moreover it would be an exceptionally unkind and extremely unlikely fate which would confront Evangelicals with a succession of Prime Ministers at all resembling the present one and his predecessors in this matter. The mathematics of probability, at least, are now very definitely against such an expectation. But the danger of "liberty" at the present moment is extreme.

Such "liberty" can only mean the splitting of the Church into at least two sections; and while it seems certain that the Protestant laity would succeed in retaining for their Church the bulk of the funds, all the cathedrals, most of the parish churches, and the leadership of the major part of the Anglican Communion, it would be at the cost of sad clerical depletion. Probably, too, the Anglican Provinces of South Africa

and the West Indies, together with some missionary dioceses, would elect to follow the separating Anglo-Catholic sect rather than the main body.

The danger is very real indeed. When the Prayer Book was rejected the Church Assembly empowered the Archbishops to set up a Commission on Church and State, but without waiting for its findings Lord Wolmer and the very active Church Self-government League are conducting active propaganda in favour of following the Scottish precedent. The public opinion so created is bound to be an important factor in the ultimate result.

Meanwhile, not merely members of the Church of England, but members of the Free Churches also have a special two-fold interest in this matter. It concerns them that the temporary accident of a predominance of ritualists, or at least of "Catholic-minded" men in the hierarchy of the Church of England should not bring about changes that would preclude for a long time the possibility, however desirable and however widely desired, of reunion between the Free Churches and the National Church. Secondly, it concerns them that temporary ritualistic fashions and trends of superstition should not be allowed to alter out of all recognition the National Church, whose formulation of Christianity has been embraced and professed by the nation in its corporate capacity, and through whose connection with the Crown and Realm of England the British Empire continues to stand forth in an increasingly secular world as a Christian State.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For issues known and unknown from the Universal Week of Prayer, 1933.

That the claims of Christian unity and the Gospel of Christ are overleaping denominationalism, and finding leadership among the laity whose hearts the Lord Himself has opened as witnesses to Him.

For all that God has enabled the World's Evangelical Alliance to accomplish during 1932, and for its extending usefulness.

LET US PRAY—

That many of millions who heard Bishop Linton's address over the wireless on Sunday evening, January 8th, may find the Saviour Who was uplifted

That our Government may be led to put God first in all matters affecting the moral and spiritual welfare of the Nation, and that issues honouring to God and His commandments may be forthcoming from their discussions on the betting and gambling evils; also that they may honour the Lord's Day, to keep it holy.

That if it please God, in one way or another, a Day of National Prayer may be arranged, and the mind of the whole Nation be directed to spiritual issues.

For Mr. and Mrs. Adam Podin, in their great sorrow, and that the work entrusted to their hands may continue to receive the guidance and blessing of God.

That guidance may be given to the Council of the Alliance, and all concerned in its many-sided work, at home and abroad.

Gambling, a National Menace

By Rev. R. C. GILLIE, M.A., D.C.L.

Where there is no vision, the people perish.
Proverbs xxix., 18.

(*R.V.*) "*Where there is no vision, the people cast off restraint.*"

I.

Our nation has been partly Christianised and we enjoy the fruits thereof. For one thing, justice is well established among us. It is literally inconceivable that any of our judges would take a bribe, however covertly offered. Bribery is banned, if not finally banished, by the best businesses. Likewise we take pitifulness, in its main forms, almost for granted. The callous, not to say the cruel, person is disgraced in the eyes of the community. By this enthronement of righteousness and compassion, this land, only partially Christian though it be, presents a marked contrast to the un-Christianised lands of the past or of the present.

But a trinity of evils still ravages the life of our nation, not as a lion does but as a cancer, often furtive in its operations. It is scarcely necessary to name these three evils. Intemperance, impurity and gambling—these form the deadly triad. Intemperance, though its ravages are still serious, has definitely decreased through legislation and personal effort. Impurity has been checked, I dare not say decreased. Gambling, the third of these evils, is the only one that has decisively increased. Its rapid extension has at last aroused, if not dismayed, those responsible for the government of our nation. A commission has been appointed to consider the situation with regard to lotteries and sweepstakes, betting and the use of a betting machine called the totalisator. An unanimous interim report, without any kind of reservations from any of the commissioners, has been issued. It is confidently expected that the Government must take speedy action. What is our responsibility as Christian citizens at this moment? It is at least required of us that we understand the situation, recognising the facts of the past and the present.

II.

Begin by recognising "*the ruinous effects of gambling in many lives.*" The newspapers present a continuous stream of evidence. Every month numerous cases of embezzlement or other forms of fraudulence are reported, of which the explanation is gambling losses. Not only the young and inexperienced, but men in middle age and in posts of trust have yielded to the fascination. It is one of the chief roots of dishonesty in our country.

Anyone acquainted with the life of the people finds recurring corroboration of the facts made public in the newspapers. Many cases of injury to morality and the home through gambling are not made public, but its continuous corrosion of personality, though difficult to estimate, is indubitable. Mr. Jack Lawson, M.P., in his recently-published autobiography, records his condemnation of what he experienced in his youth. "Gambling is a fever that burns one up, an irritating thing that makes you want to win, dissatisfied when you do win, almost happy when you lose again and will not let you be quiet at any time. A misery-making thing is gambling, promising everything and giving nothing."

The *Northern Daily Telegraph* calls it "the most malignant of all modern evils." When we attempt to reckon its corrosion of personality, its corruption of habits of industry and fidelity, its steady increase among women, the beginnings of infection among boys and girls, one is not disposed to question that drastic verdict. Gambling is sapping the life-force of the nation, and menaces unceasingly the happiness and security of its homes.

III.

Next, we have to remember that lotteries, a gigantic experiment in permission and encouragement of the gambling propensity, were tried in this country for something like a century and abandoned decisively a century ago. When people urge the legalisation of

sweepstakes for charitable purposes, they reveal a culpable ignorance of the nation's experience.

The Rev. J. Hutchison Cockburn, in his brochure published by the World's Evangelical Alliance, narrates the struggle and the difficult victory. After five years' trial, lotteries were abolished in 1699 as "public nuisances," which had brought "utter ruin and impoverishment to many families." In 1710 both private and public lotteries were once more legalised. In ten years' time private lotteries were once more forbidden, but State Lotteries persisted for another 100 years in spite of repeated efforts to restrain or remove them. In the United States of America, the story of the great Louisiana Lottery is even more significant. "It became incomparably the most corrupting lottery in the country because it was the least corrupt." It offered to the State a quarter of a million pounds every year if it were granted a new twenty-five-year charter! Yet such was the record of its results in the life of the nation that a new act for the repression of the lottery traffic was passed and it was finally extirpated in 1893.

Why did lotteries persist so long? Just for the same reasons which make many wishful to restore them to-day. The glamour of occasional large gains hides the injury to happiness, to habits of industry and to morals. But in the end the effects could not be concealed. The declaration of a select committee of the House of Commons appointed in 1808 gave its conclusion in these terms: "No mode of raising money was so burdensome, so pernicious and so unproductive as lotteries, and the Committee questioned whether any pecuniary advantage, however large or convenient, would compensate for the vice and misery which they produce."

That was the verdict of 100 years ago. Is it to go unheeded? Is the same calamitous mistake to be repeated?

IV.

But the most immediate menace to the nation's wellbeing comes from another kind of gambling. A betting machine, called the totalisator, was introduced into England and Scotland some years ago with Parliamentary sanction. Its use was, however, to be restricted to approved racecourses for horses, and it was "sterilized of private profit." It was to be merely a safe and easy way of recording bets on a limited number of racecourses.

The greyhound coursing companies, however, decided that the law allowed them to use the same betting machine on their tracks and to deduct 10 per cent. profit for themselves. This made a greyhound race-track much more profitable to the owners. Courses began to multiply, often against the wish of the residents where they were placed. There were 187 greyhound tracks last December 10th, and 55 more were projected. The effect was to place the opportunity to bet within the reach of multitudes, some of whom would not otherwise have gambled. More, as the profits from the machines were enormous, the entrance fees to the tracks could be reduced and it was reported that even children were in some cases admitted free. Obviously the greyhound races were ceasing to present even the pretence of sport and were becoming simply opportunities for gambling.

Then, people eager for money, however it be gained, hit on the expedient of forming betting clubs, each with a totalisator, by which bets could be registered. The membership fees were farcical, varying from one penny to five shillings a year. These clubs have grown at an astonishing rate. There were only nine a year ago. On December 10th, 284 were known to be in existence and 66 more were reported to be about to open. Figures of the profits given in *The Times* were startling. One such club with its dependent branches made a net weekly profit of nearly £1,000. No wonder that profit-hunters were eager to establish more tote-clubs. "The scandal of these figures requires no demonstration." An orgy of gambling had begun.

V.

Then the blow fell. At the instance of a bookmaker, the use of totalisators on greyhound tracks for private profit was declared illegal. It seems probable that their use there is altogether illegal. If so, the same would be true of the tote-clubs. But the question is not to be left uncertain. The Betting and Gambling Commission has issued swiftly a well-considered report on this aspect of betting. Unanimously it

urges that totalisators on greyhound courses should be forbidden and all tote-clubs closed.

Here are some quotations from the report: "We have been impressed by the spread of the organised facilities for betting and gambling and of the habit of betting and gambling. The weight of the evidence shows that serious social consequences are ensuing. The gambling instinct of the population at large is being increasingly exploited by persons for their own financial gain. Regarded from this point of view, the totalisator appears to us to be a grave danger . . . . We regard totalisator clubs as a grave social menace. . . . . They serve to induce the betting habit in sections of the community which would not otherwise acquire the habit. . . . . They offer the type of facilities for continuous betting which has for many years been recognised by the legislature as increasing appreciably the social evils resulting from gambling."

These are measured words of severe condemnation. Let it be repeated, — the unanimity which lies behind them is highly significant. It seems inevitable that the Government must produce speedy legislation on this subject on the line of the commissioners' report. It would, however, be a great mistake to suppose that such a Bill will be undisputed in Parliament. How significant that while a world-known newspaper such as *The Times* champions the report, other newspapers such as the *Daily Mail*, *Daily Express* and *Daily Herald* make no comment on the report, and some sharply criticise it.

The Secretary of the National Greyhound Racing Society wrote of "obscure parsons and organisations committed to the anti-gambling attitude" as the supporters of the report. The Archbishop of York happened to be one of them! The same writer demanded evidence of the mind of "the ordinary man." Well, it is being provided in some degree. The Recorder of Liverpool, while "not posing as a person who never had a bet," warned his hearers that "whether you run the tote for the benefit of the people who run a track or whether it is run for the State, it is utterly demoralising. It has got to be put down, or you will find developing throughout your city a system of petty pilfering so that people can bet." He, at least, had the right to speak.

Already the cry has been raised that this would be class-legislation, and that racecourses for horses and greyhound tracks must be regarded as on the same level. I am no defender of racecourse betting, but the enormous difference between racecourses and greyhound tracks as regards facilities for betting is revealed by one statistical fact. Within a 15-mile radius of Charing Cross there are five racecourses which provide 63 days' racing in the year. Within the same area there are 23 dog-tracks which provide *4,000 days' racing in the year!* That is not a negligible difference. Is it too much to say, in the language of a correspondent to *The Times*, that the greyhound track business is "just a gambling ramp"?

VI.

These are the facts, this is the present situation. Do not they justify the application of the words of the ancient sage to our time, "Where there is no vision, the people cast off restraint"?

But if the mind of the majority in this nation has escaped stupidity, if the heart of the nation is still sound, let mind and heart come to expression. Intelligent convictions on this subject should be formed and expressed. Let the "ordinary people" within and without the churches pour forth a volume of demand along the various channels open to them. Then the Government will be strengthened for decisive action against the most immediate menace of the nation's life. The word of warning need not become the word of doom, "Where there is no vision, *the people perish.*"

"That gambling is a *national* evil can scarcely be disputed. The organised system of betting as we know it in this country has a demoralising effect upon national life and character. It is inimical to industry, thrift, and honesty. Gambling does not produce wealth, and the time spent on it is wasted."—*The late Archdeacon Madden.*

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

Continental Protestantism It is refreshing to receive the well-edited *Protestantische Rundschau* the quarterly organ of the International Protestant League. If this growing Continental influence for Protestantism in opposition to Roman Catholic intrigue and propaganda against the Reformed Churches accomplished no other service its mission would be fully justified. The League, however, does much more. It is increasingly becoming an influential and wise movement, proving breadth of outlook and accuracy of information which it passes on through its magazine. In adition to giving in full speeches at the Stockholm Conference last August, the *Rundschau* provides information concerning Protestant interests abroad which is as uplifting as it is welcome. Dr. Ohlemuller, the Editor and genial Secretary of the International Protestant League, deserves the thanks of us all for his splendid services.

German Protestantism A new and wider outlook has become evident among the German Protestant Churches, which may be due to the serious situation in which the Continental Protestant Churches as a whole find themselves. The tide of political unrest. on which Communism seems to be sailing in, is detrimental to the Continental Reformed Churches, which make strong appeal to their Western brethren to come over or to send over and help them. In many respects the prevailing conditions are said to be as despressing as during the post-war period of currency deflation and disorganisation, and one writer mentions that "the Evangelical Churches have been so sorely hit that one has to think of economic destruction rather than of mere depression." Nowhere is the situation said to be more serious than in Germany, where the Reformed Churches have to battle with disconcerting economic conditions, advantage of which is taken by Roman Catholic and Communist propaganda. It is a strange anomaly that in Germany, as in other countries, Roman Catholic sympathy should be available to combat Communism, while by its own decrees and anathemas it is withheld from all forms of Protestant religion, of which it is the bitter enemy! The *Scots' Observer* mentions that "Germany has some 5,800,000 unemployed; in many places one-third of the population is dependent on extraneous relief. Church income has fallen by £1,000,000 sterling per annum. Great home mission institutions, sick children's hospitals, homes for the aged, orphanages, and such like, have had to close down. Parishes are unable to pay the deaconesses and Church sisters, who return to their "mother houses," which, however, lack means to feed even the old. So deplorable are the conditions that requests for contributions of even one shilling have been sent out. Of 7,000 parishes in the Old Prussian Union, 1,000 are without ministers, and, although there are the men to fill the vacancies, there is no income to pay the stipends. No new charges can be opened, though many are needed. In Saxony (which is not in the Prussian Union) a whole series of churches have been closed by the police, because they are in such a state of disrepair that their condition has become a public danger."

Malta The affairs of this island have not bulked large in the press of late, but one item of news is of serious importance, and ought to have received much more public notice than has been accorded to it. It is reported that the new Maltese Government—which has replaced that of Lord Strickland on the defeat of the latter at the General Election—has prepared a Bill

making it an offence, punishable by two years' imprisonment, to "vilify" the Roman Catholic religion. We may ask: What does "vilify" mean? The *Concise Oxford Dictionary* says: "Vilify: Defame, traduce, speak ill of; (rare): degrade, debase." This definition leads to the conclusion not merely that vilify means to use disgraceful expressions, but also that it might be interpreted to cover anything that in any way criticises Roman doctrines or practices; for, of course, to say that anything is not true is to speak ill of it. Anyone knowing the spirit of Roman clericalism in Malta will realise the dangerous possibilities of such a Bill if enacted into law. It might be used to penalise any Protestant or other criticisms whatever of Roman Catholicism. It reminds one of the protest, made by the Archbishop of Malta in 1906 against liberty of conscience being recognised in Malta. We may add that a rumour has come to our ears, from a well-informed quarter, that the Pope has suggested the withdrawal of the Bill for the present, as he desires the present British *chargé d'affaires* at the Vatican to be replaced by a regular Minister, and that might be prevented were any further causes of friction to arise. We are unable to guarantee the truth of that rumour; but, in any case, it would not mean that the Pope disapproves the Bill in itself. Maltese affairs need watching.

The Bulgarian Baptism

The birth of a princess to King Boris and Queen Giovanna of Bulgaria has had a remarkable sequel. As will be remembered, the Queen was an Italian Princess, and was married to King Boris in 1930 after protracted negotiations over religion: King Boris being a member of the Orthodox Greek Church. It was expected that the new infant would be baptised a Roman Catholic, but what has happened is that she has been baptised into the Orthodox Church hurriedly; as one report says, "the hurried baptism of the baby daughter of Queen Giovanna of Bulgaria into the Greek Orthodox Church has surprised Sofia, the Bulgarian Capital." Monsignor Roncalli, the Papal Delegate to Bulgaria, at once "protested against the violation of the understanding." We do not know how this affair will develop, and it is very unedifying; but we would recall the following report which was in *The Times* (December 27th, 1930), at the time of the wedding: "In referring to the Bulgarian Royal Wedding the Pope, pointing out that the Church is intransigent on the subject of the guarantees required in the case of mixed marriages, said that in that case he had dealt not with any political personage or government, but with the Royal contracting parties themselves, who had taken a formal and written undertaking recalling explicity the relative canons." The significance of that Papal declaration was that the Pope evidently had endeavoured to pledge the Bulgarian monarchs even against the constitution of their country. The complications which have arisen, therefore, are such as could have been expected.

The Waldensian Church

It is always a pleasure to comment upon the work of the Waldensian Church and Missions in Italy, for unity pervades its ranks, and truth and love are the background of their message. The reaction from Roman Catholicism has given to the Waldensians of the past and present a feeling that the message they have to deliver is too big and too burning to be kept to themselves. If all preached the Gospel that way, what a revival would come about! Then there is the element of persecution. It might be a good thing if something of the persecutions through which the Waldensians have passed were experienced by their Protestant brethren in other countries, including our own. Adversity, and even persecution, are excellent correctives for self-satisfaction and selfish enjoyment of the privileges of religious liberty and denominational pride. The Waldensians have been persecuted more than thirty times, but they do not boast of the fact, and although there are some 60,000 priests in Italy to-day representing their chief persecutors they occupy the same place and represent the same spirit and ideals which animated them seven hundred years ago. Pastor Guido Comba in a recent address in England referred to this fact, and added: "It is a popular saying that the Waldensians have such hard heads that they can endure anything. Perhaps their heads are hard because they know by experience that nothing can prevail in the long run against the truth." It is a wonderful Church and Mission, little,

it may be, but mighty through God to the pulling down of strongholds. Three small Valleys in the mountains of Piedmont, where sixty years ago no one was able to give fivepence a year towards the funds of the Church, have undertaken to evangelise forty-two million Roman Catholics. Never has a member of the Waldensian Church gone back to Roman Catholicism, and that is a sign that, with any weaknesses, they are truly converted.

Continental Jewish Evangelisation The January issue of *Trusting and Toiling* contains some striking reviews of work accomplished by the missionaries of the Mildmay Mission to the Jews in European countries. We have met some of them, and know their earnestness to give the Gospel to speak of Christ as Messiah and Saviour to Jewish souls, and their difficulties and self-sacrifice are not without reward. A rising tide of Anti-Semitism, and the fact that in one month alone nearly one thousand Jews entered Palestine witness to the stirring amongst the dry bones which foretells the fulfilment of Ezekiel's vision. Meanwhile, Jewish interest in the Jewish missionary and his message increases. Here is a report from one European Centre indicative of the general encouragement which the reviews cited afford. It comes from Dr. John Goldstein at Salonica: "Witness for Christ has been carried on throughout the year, in the same manner—and, we trust, in the same spirit of faith and love—as in previous years. From earliest morning till noonday, a constant stream of sick poor has flowed into the surgery. We have treated all manner of diseases, have advised inumerable people in distress, have discussed vital questions with hundreds. The sympathy shown, the means employed, the spirit in which all and sundry have been received, has gained for the Gospel of Christ an ever widening hearing among the Jews, an ever readier opening of their homes and hearts, and an ever greater willingness to believe and accept. There have been heart-to-heart talks too numerous to count, frequent united Bible-searchings about the Messiah and His claims, as well as lessons given without charge in which the teaching of English or German has been made the occasion for direct Gospel instruction to young Jewish pupils."

Verdade e Erro This is the title of an attractive booklet which has been published by the Portuguese Evangelical Alliance as a reply to the numerous "isms" (such as Russellism and the like) which are prevalent in Portugal. The booklet is, in fact, a reprint of one of Mr. Arthur Mercer's splendid series, entitled "Truth and Error." It presents a chart comparing the teaching of the Word of God with the errors of Christian Science, Spiritualism, Russellism, Theosophy, Mormonism, Seventh-Day Adventism, etc., and we could wish the example could be copied in other countries, including South-East Europe. In Portugal books are read, and the influence of authoritative Protestant literature is evident from the enquiries which reach Protestant Ministers and workers in cities and country towns and villages. Those of us who have visited Portugal know the fine spirit which characterises the various native Protestant groups, among whom there is a splendid spirit of unity. A recent letter from Portugal says: "It is good to feel that all *are* 'one in Christ,' not only in our own little sphere, but all the world over." In Portugal, Episcopalians, Presbyterians, Wesleyans, Baptists, Congregationals and Brethren meet and pray together, and as in Spain, and elsewhere, the World's Evangelical Alliance is a prevailing bond of union between the Churches.

Religious Liberty in Turkey A significant change regarding Moslem converts in Turkey is referred to in the *Near East Bulletin*. The present regulations concerning religious liberty provide that anybody is free to change his faith whenever he desires so to do, and to practise any religion which commends itself to him, so long as that practice does not transgress accepted moral standards. In Republican Turkey, the civil status of both adults and children is not connected with their religious affiliation. The assumed religious affiliation of a minor is that of his parents. Thus, if the parents change their faith, the children are regarded as of the same faith until they attain their majority. Subsequently a child is free to choose any religious affiliation that commends itself to him. That is the legal position, which, however, traditional attitudes make it hard at times to apply, although the tendency of

development is away from the fanaticism of the past. Unfortunately, while the Government are desirous of maintaining this position regarding converts, the Moslem public do not always leave them alone. Persecution arises from this new quarter and converts often have to scatter to country parts in the hope of avoiding difficulty, (sometimes with serious consequences). Nevertheless, it is generally felt by missionaries in Turkey that a profound step in the development of the concept and practice of religious liberty has been reached. It implies that the Turkish Government really wish to enforce the laws of religious liberty.

Greek Evangelical Churches

From Greece, where the Evangelical Pastors are struggling to keep body and soul together on a monthly stipend of 35s., comes the Annual Report of the Union of Greek Evangelical Churches full of gratitude to God, and of expressions of willingness to suffer for the Lord's cause, which in Greece is a matter calling for sympathetic co-operation from Western Evangelical Churches. We confirm from personal observation the mention in the report of the fact that "the work needs more substantial support, as its duties and responsibilities are out of all proportion to its resources," and it continues "we see openings on all sides, but have not the means of availing ourselves of them." On the subject of persecution the report states: "While there is no longer any personal violence offered to our brethren or our churches, as was the case 50 years ago, the Greek State (Orthodox) Church does all it can to hamper our work. Of late these efforts have taken the form of legal prosecutions for 'proselytism by illicit means,' which is forbidden by the law. Our small group of brethren at Aegina were recently brought before a court of law on such a charge and though they were plainly innocent, they were sentenced to a month's imprisonment, which was commuted to a heavy fine. Similar prosecutions are pending at Acropotamos, Mylotopos and Serres. Last year the Berea brethren were acquitted of a similar charge. But we are not cast down by this persecution; it is nothing as compared with the fierce attacks the Evangelical movement had to sustain in its first years. And we are further comforted by noting the unmistakable spiritual awakening amongst the people of Greece, who listen eagerly to religious talks and are glad to buy religious books. They do not readily leave the old Church, but many thousands no longer believe in, or comply with, its teachings; and we feel sure that the reading of the Scriptures in the modern tongue, which is spreading rapidly, will of itself cut the roots of error and superstition. Already the Greek Orthodox Church, though standing fast by its age-long ritual and sacramental system, is awakening to the necessity of doing something for its flock. Fifty years ago preaching was almost unknown in Greek Orthodox Churches; to-day dozens of sermons are preached every Sunday. Many priests have organised Sunday schools on Protestant lines, and in some of them even our Greek Evangelical hymn-book is used! It cannot be gainsaid that all this awakening is partly due to the Greek Evangelical movement, which in spite of its numerical inferiority has furnished both the models for these innovations in the Orthodox Church and the stimulus for the latter's reaction. We can only rejoice if Christ is preached, even 'in pretence or in envy.' Also, the circulation of the Scriptures by the British and Foreign Bible Society has been the work of Greek Evangelical colporteurs, ever since Dr. M. D. Kalopothakes started the Bible work in Greece in 1859. For many years the Orthodox hierarchy vehemently opposed it, but of late years a great change has come over the Greek Orthodox clergy, and the colporteurs are now received everywhere with cordiality and respect."

A Near East Missionary Council's Recommendations

Expressing their feeling that the whole Evangelical Church in Syria needs a spiritual awakening through a deeper experience of Jesus Christ, the Report of the Plenary Meeting of the Evangelistic Committee of the United Missionary Council of Syria and Palestine recommends—That Pastors, and others responsible, study more carefully the problem of winning their own young people into the membership of the Church; That we consider more seriously the problem of helping our brethren of other Christian sects to a truer knowledge of Christ and to live more Christ-like lives; and That all Christians need to realise more and more that Christianity is knowing Christ and becoming more like Him.

Reunion Notes

Evangelical Unity

Never did the world need the manifestation of Evangelical unity more than it does to-day. Those who are glad to be known by this term are not Evangelicals only for love of the name, but by reason of conviction, that the Bible is the standard of faith, and that it definitely teaches the faith they hold. The greatest difficulties facing Christian unity are due to widespread neglect of Scripture doctrine and precept. It is safe to say that if the Bible rather than tradition was accepted to-day as the rule of faith and practice these difficulties would disappear and we should be in the midst of a great spiritual revival. This does not imply that Evangelicals of every denomination think alike on all matters of doctrine and practice, or that it is essential that they should do so. The teaching of Scripture, and the basis of the World's Evangelical Alliance, uphold the right and duty of private judgment in the interpretation of Holy Scripture. The important point is that Evangelicals are or should be united and think alike concerning the fundamentals, as, for instance, the Bible as the Divinely-given and unique record of the Revelation of God to man. No other book is inspired as it is inspired; of no other book can it be said, "It finds me." Then, surely, Evangelicals are as one concerning man's sinful state, that can only be cleansed through the Atonement of the Lamb of God, which taketh away the sins of the world. In this fundamental belief there is no room for unitarianism, or for a liberal theology which places emphasis upon His life and example rather than upon His death, for this Lamb of God was He Who was God as well as man, and Who in His human form thought it not a thing to be grasped at to be equal with God, but took upon Himself the form of a servant, and became obedient unto death, even the death of the Cross. Evangelicals are one also concerning the immediate access of the sinner to the Saviour, and the working of the Holy Spirit in the heart of the believer whereby he or she becomes fully justified by faith, and a member of the mystical Church which is the Body of Christ. Here we all stand together, and should join hands as expressing our heart union in essentials. We hear much of Church Unity to-day; what is needed is more unity in Truth and Love, and the taking of every advantage and opportunity to manifest it. We may hold firmly, but considerately, to our own opinions on other subjects, but taking care that we do not confuse what is secondary with what is fundamental. The call of to-day is to seek unity and co-operation among all who are like-minded in their acceptance of the fact that "Jesus saves." In that is the *summum bonum* of Evangelical unity. Cannot all who believe it stand together against the many-sided attacks of error, both within and without the Christian Churches, and move forward in the sacred task of evangelising the world? The World's Evangelical Alliance seeks in the spirit and aim of comprehension without compromise to lead the way in this desirable consummation.

A Day of National Prayer

This desirable appointment will not be brought nearer by the will on the part of some to impress their particular views concerning the British peoples upon the Prime Minister and other Government representatives. Nor is this the ground on which we ought to desire and seek approach to God in times of calamity and stress. God does not hear us because of who or what we are, individually or nationally, but in fulfilment of His plans and purposes for the individual, the nation, the world, in and through Christ Jesus. What is wanted to-day more than anything else is a new vision and recognition of God in our national life, and also internationally. We need to recover a lost consciousness of God; and when national calamity and crisis impress the need of national prayer we must first pray that this lost consciousness of God may come back to our rulers and those in authority, as also to the Church. The recovery of the consciousness of God will always mean a consciousness of sin and shortcoming, for where God is manifest human defect is manifest. Surely in our desire for a Day of National Prayer we need to apply ourselves to prayer that our Govern-

ment and all in authority may recover this reverence for God, His word, His commandments, and thus be prompted to give God His rightful place in the nation's difficulties as well as in its achievements. What is happening to-day in regard to the question of Sunday amusements, what may happen to-morrow concerning lotteries, sweepstakes, the totalisator, and the like, is perfectly shocking, and while a Day of National Prayer is a much desired appointment, many are of opinion that the primary need is for a concerted movement on the part of our Christian leaders as a whole to bring prevailing evidences of national decline and sin before God in united prayer, that His arm may move our King, the Prime Minister, and all in authority to realise the need for repentance, for national confession and prayer. Only thus can God save the nation from presumption, self-indulgence, materialism and sin, to become obedient to His voice, and walk in the ways of His commandments.

Islington, 1933 This year's gathering of Evangelical Church Clergymen, known as the Islington Clerical Conference, was held under the presidency of the new Vicar of Islington, the Rev. J. M. Hewitt, and we offer him our hearty congratulations on the programme under the subject of "Priesthood and Ministry." In his opening address, Mr. Hewitt stressed the importance of the subject in view of the celebration this year of the centenary of the Oxford Movement (Tractarian). The central tenet of this Movement, to which all else was subsidiary, was its theory of the Ministry, designed to enforce the doctrine of Apostolical succession, and the conclusions drawn from it that the sacraments derive their efficacy from the apostolical succession of the minister. We comment on the projected centenary celebration in a following note, but we may mention here that its main teaching was an innovation in the Church of England, unknown from the days of the Reformation until the time of the new counter-Reformation, begun by Newman and his associates, who eventually seceded to the Roman Church. The President carried the meeting with him when he declared that "the distinctive teaching of representative Anglo-Catholics, including the doctrine of the Mass, with the practice of Mariolatry and of auricular confession, is surely something to which Evangelicals cannot lend even the semblance of approval. We eagerly desire fellowship with our brethren, but 'can two walk together, except they be agreed?' We long for unity, but it must be a unity grounded in truth. We who are Evangelical clergy are beset in these days by a subtle temptation, that of seeking peace by the way of compromise. But, to quote Dr. John Oman in his 'Vision and Authority,' 'The greatest champion of the true unity is the man who most ardently seeks the truth and truth only and utterly, and who most uncompromisingly follows righteousness with entire consecration of aim and energy.' Again, to quote the same writer, 'They are the true Catholics who worship God by the Spirit of God, and need no sacerdotal aid, but glory in Christ Jesus, and have no confidence in mere largeness and visibility of organisation or earthly rank of Church dignitary or earthly splendour in priest or temple.'" We should indeed be grateful to the speakers at the Islington Conference, all of whom made clear the Scripture teaching on a subject which touches our common Christianity, and is not confined to the ministry and worship of the Church of England.

The Oxford Movement Celebration We utter a considered protest against the expressed approval of the Archbishops and Bishops of the Church of England with the public religious celebration of the Centenary of the Oxford Tractarian Movement to take place on July 14th next. It was on July 14th, 1833, that Rev. John Keble preached his notable Assize Sermon before the University of Oxford, which was the commencement of the Oxford Tractarian Movement. Any instructed Christian is aware that the Tractarian Movement aimed at the restoration of sacerdotalism in our National Church, and that to-day efforts are being unworthily made, with the co-operation of Archbishops and Bishops, to identify this Romanising Movement with the Evangelical Revival of the eighteenth century. We need not stress the fact that the two Movements had nothing in common—one, the Evangelical Revival, was the work of God the Holy Spirit, the other, the Tractarian Movement, was the work of the enemy who sowed tares. This may seem strong lan-

guage, but the circumstances justify it. We have no hesitation in calling upon Evangelicals as a body to refuse participation in any of the coming celebrations in connection with the centenary of the Tractarian Movement, concerning which the Bishop of Durham has declared "the effect of the Oxford Movement has been to drive a wedge between the clergy and the people." We recommend those who wish to know more concerning the attitude of Evangelicals to this Movement to secure and read a booklet by "Academicus" on the subject (The Church Book Room, 7, Wine Office Court, Fleet Street, E.C., 3d) from which we venture to quote: "Some advocates of the Celebration even hint that it may be made an occasion of thanksgiving for the Evangelical Revival, others, with yet greater boldness, for the birth of Methodism. Now it is true that we are taught 'in everything to give thanks,' and 'to count it all joy when we fall into manifold temptations.' But to select a particular day in a particular year when a particular event happened, a day which has a special meaning for a particular group of Churchmen, and to call on *all* Churchmen to use it as an occasion for giving thanks either for anything and everything, or for the overruling Providence which has brought good out of evil, goes very near to the margin of religious dishonesty. To those who believe the Tractarian Movement to have been, on account of its doctrine, a blessing to the Church, July 14th, 1933, is the centenary of a great birthday, the centenary of a Pentecost. No one can blame them for celebrating that day. No one will wish to interfere with their celebration. But to call on Evangelicals to celebrate the day is like asking Roman Catholics to light fireworks on the Fifth of November!"

The Oxford Movement and Reunion

The Archbishops and Bishops recently determined to approve the appointment of a Committee "so to guide the celebration" of July 14th, 1933, that "the celebration may make for the unity of the Church!" Surely, as "Academicus" points out, "they seem to have confused promotion of Church unity with the celebration of a movement which rent asunder the unity of the Church." And he adds: "There are some even to-day who prefer the English Church of the eighteenth century to the English Church of the nineteenth century, who look back to the eighteenth century as a time when Reason held its fitting place in the religious life of England. It is conceivable that the pendulum of religious thought may swing back in this direction. Without at all concurring in this view, Churchmen may look back to the pre-Tractarian days as days in which Church divisions were on the whole negligible, days in which no such gulf separated the public worship of the Church into distinct camps, as that which to-day divides an Anglo-Catholic Mass from an Evangelical Evening Communion. Nor can anyone who has even a glimmering inkling of Church History doubt that the present wide cleavage in the Church is the direct outcome of the Oxford Movement. When, therefore, we are told that the celebration is to be so guided as to make for the *unity* of the Church, we are compelled to ask whether the Bishops intend that the Anglo-Catholics should give up all those practices and observances which are outgrowths of the 14th of July, 1833, or that Evangelicals should conform their worship to the Anglo-Catholic for the sake of unity? Possibly a glorious optimism laid hold of their Council, and suggested a vision of the 14th of July, 1933, becoming, under guidance of its Committee, a day when Anglo-Catholics would tone down their doctrine and worship, and Evangelicals tone up theirs, but any such conception is a pure day-dream, at all events so far as Anglo-Catholics are concerned. Their ultimate goal must be the reunion of Western Christendom, and there is not the remotest possibility of such reunion being effected if the Church of England maintains Protestant services. If Anglo-Catholics are true to their necessary spiritual goal they must persevere unflinchingly in the work of a counter-Reformation in England. Their aim is settled and no Committee can deflect them from it. As for Evangelicals, one object of this paper is to show why they cannot join in any de-Protestantising of the Church."

The Oxford Movement Celebration and the Free Churches

Let it not be forgotten that the primary object of the Tractarian Movement was to depreciate the Reformation, and to introduce into the National Church a counter-Reformation, and reunion with Rome. To regard the Move-

ment as non-partisan is to obscure the plain facts of history. The programme of the coming Celebration includes open-air High Mass, with which the name of a prominent Bishop of the Church of England is being associated. If the facts are realised in the Free Churches there need be no fear of misunderstandings due to an appeal to the false cloak of charity which seems to surround anything and everything associated with the sacred subject of reunion. The essential tendencies of the Oxford Movement were and are definitely hostile to the Free Churches, and it is only necessary to read Tract IV. of the "Tracts for the Times," which compared "Presbyterians, and all Christians who have no Bishops," with "Heathens, Jews, and Mahometans," in that they are outside the Christian Church. Said Keble in this Tract: "Why should we not seriously endeavour to impress our people with this plain truth: that by separating themselves from our communion they separate themselves not only from a devout, orderly, useful society, but from the only Church in this realm which has a right to be quite sure that she has the Lord's Body to give to the people. If a more liberal tone prevails in the Church of England to-day, Tractarianism is not to be thanked for it. May we draw the attention, especially of the Free Churches, to one further extract from the booklet already quoted: "There still is, in the English Church and nation, a great multitude of loyal sons of England who entirely refuse to accept this counter-Reformation movement, who prize dearly as life itself the open Bible, the pure worship, the freedom of thought and conscience won for them at the Reformation. They see plainly that the doctrines of the Holy Catholic Church advocated by the Tractarians have driven a deep cleavage into the Church of England. They know what multitudes of godly men and women have been driven out of churches dear to them by time-honoured association through the introduction of Romanising practices. They know that the sophistries of the early Tractarians have deeply discredited the clergy of the Church with multitudes of loyal Churchmen. To call upon these loyal Church people, faithful adherents of the Church of England, to praise God for the Tractarian Movement, and especially for its doctrine of the Church, is to ask them to play the hypocrite in the sight of God, and to join in a movement which has no meaning at all, if it does not unchurch all Episcopalians. They cannot help hoping that this statement of their case will absolve them from the rash charges of partisanship and sectarianism already levelled in some quarters against them. Their whole attitude may be summed up thus. Our Blessed Lord has said: 'I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.' To these words the Church of Rome and its admirers add, 'through the Church,' and and the proposed July celebration is, in fact, a thanksgiving for the revival of this addition. Evangelical Churchmen through loyalty to Christ and His Church, refuse to make this addition. They hold fast to their belief that no man can be a member of the Church except through Christ. This difference is vital."

Passports for the Vatican In the Press recently appeared a paragraph to the effect that visitors to the Vatican in future will be required to produce passports, or equivalent proofs of identity; the object of this new regulation being "to impress upon the public the fact that the Vatican is a Sovereign State." To the impartial observer there cannot but seem to be something pathetically humorous about this, in view of the claim of the Pope to be Vicar of Jesus Christ. We do not find anywhere in the Gospels any record that Jesus Christ required people to show identity cards, or passports, before He would admit them to His presence. We do read, however, that He said, "My kingdom is not of this world."

A "Holy Year" and a Papal Bull A Rome report in the Press announced that "the pealing of 2,000 bells in 600 churches to-day (Sunday, January 15th) proclaimed the publication of the Papal Bull, ordaining that from April 2nd, 1933, to Easter Day, 1934, is to be a Holy Year for the Roman Catholic world, in celebration of the nineteenth centenary of the death of Christ." In the Bull (read by the Dean of Protonotaries in the Vatican) the Pope expressed "an ardent desire for the faithful to come in great numbers to the centre of Christianity to him, their common Father." He also called for more numerous pilgrimages to Palestine, the Holy Land. During

the year a special Papal Indulgence will be obtainable "only by a personal visit to Rome; a few exceptions being allowed for the sick, for religious recluses in far-away convents, and for members of the clergy actually engaged in the discharge of duties in their own countries." This section of the Bull strikes us as odd. In the Catholic Truth Society *Simple Catholic Dictionary* we read: "Indulgence: A remission granted by the Church of the temporal punishment which often remains due to sin after its guilt has been forgiven." Protestants, of course, regard this whole doctrine of the Roman Church as false; but, assuming for the moment that it is true, we cannot but comment on, as peculiar, the requirement that only by "personal visit to Rome" can the "Holy Year" indulgencies be gained. What does that imply but that the poor are excluded from this supposed boon, while the rich have access to it? — surely an odd way to celebrate the nineteenth centenary of the death of Him who died equally for all! However, as the Press adds, "this will come as a windfall to hotel-keepers and restaurant proprietors in Rome."

Roman Catholicism in England: A Ceylon Controversy

Copies of the *Ceylon Daily News* for October to December contain an interesting and instructive correspondence on "Catholic Revival in England." A certain Mr. E. J. Cooray had delivered a lecture on Roman Catholic progress in this country, and some of the statements he made show the inflated ideas of that progress which are conveyed to audiences in far-off lands. For example: "The Labour Government had to go out of office over the Catholic Schools question." Again, "in Westminster Cathedral alone about a million copies" of Catholic Truth Society pamphlets are sold. A London correspondent (himself formerly a Roman Catholic) saw the report of this lecture, and he sent a reply, which was duly printed. In it he pointed out that the "Catholic Schools question" had nothing to do with the going out of office of the Labour Government: an event due to a national financial crisis. He pointed out also that, with regard to the sales of C.T.S. pamphlets, the figures quoted by the lecture applied not to "Westminster Cathedral only," but to the whole country. With regard to conversions to Roman Catholicism in England, the lecturer was reported to have said they number "about 14,000 a year." The London correspondent commented thus: "The actual number averages about 11,000: out of a population of about forty millions. It is also necessary to reckon 'leakage.' As in the case of all denominations, Roman Catholicism suffers a constant loss by 'born Catholics' who lapse (as even also do many converts). A Catholic Truth Society pamphlet (*A Way to End the Leakage*, by the Rev. J. L. King, S.J., published in 1930), said that that leakage 'is perhaps the greatest problem which the Church has to face to-day.'" We mention this correspondence as an example of the exaggerated statements about England made by Roman Catholic speakers abroad; and we are glad that in this case they were corrected by an observant correspondent in London.

A Roman "Convert" Castigated

We sometimes hear boasts from Roman Catholics about conversions of eminent literary men or women to their Church; so the following paragraph (from *The Tablet*, January 7th), is of interest:—"A year or two ago, paragraphs appeared in various newspapers announcing that Mr. Evelyn Waugh, a novelist, had been received into the Church. Whether Mr. Waugh still considers himself a Catholic *The Tablet* does not know; but, in case he is so regarded by booksellers, librarians, and novel-readers in general, we hereby state that his latest novel, would be a disgrace to anybody professing the Catholic name. We refuse to print its title or to mention its publishers. Indeed, this paragraph is not to be read as a review. We are mentioning Mr. Evelyn Waugh's work only because it would not be fair on *The Tablet's* part to condemn coarseness and foulness in non-Catholic writers while glossing over equally outrageous lapses in those who are, or are supposed to be, our co-religionists. One of the worst features of this nasty business is that Mr. Evelyn Waugh has enough satirical wit and invention to write an attractive novel without following vile fashions or without setting new fashions which are viler still." We do not know personally how far *The Tablet's* strictures are justified, for we have not read Mr. Waugh's book, and we feel no ardent desire to do so—but the strictures are a

pungent supplement to boasts of literary conversions to Rome.

Excavations and The Bible While we deny that the spiritual message of the Bible has to be proved by the work of the excavator, there is no doubt that the archeological critic is being disproved by the spade and modern discoveries. As an Alliance we have entered heartily into the work of Sir Flinders Petrie and Mr. Woolley, substantiating Old Testament history and affording proofs of the trustworthiness of the Biblical narratives. Now, a new seach has commenced, for the long lost city of Agade, the capital of Sargon the Great. Biblical archeologists are especially interested in this search, for, if successful, it will settle one of the most controversial questions of Biblical history: Is the Great Flood described in Assyrian records the Great Flood of the Bible. According to present chronology there is 800 years between the two events; yet both stories bear such a remarkable similarity to each other that a common origin seems essential. We shall await further announcements with interest. In the meantime, and realising that the Christian faith does not depend upon chronology, we recall the words of Jesus "As it was in the days of Noah, so shall it be in the days of the Son of Man." Thus, our Lord Himself attested the Sumerian Flood, and drew solemn lessons from it indicative of the times in which we live. Recently a well-known Christian leader remarked that "faith is faith in the Lord Jesus and not faith in the historic accuracy of the early chapters of Genesis." We regret any such presumptuous statement. Everywhere in Bible lands we are getting new light on the Scriptures, and in any case no Christian Minister is entitled to call in question the statements of Him Who accepted the facts of Genesis and based grave warnings upon them.

Sir John Reith We all admire the splendid witness of the B B.C. to our common Christianity and recognise therein the reverent and wise counsels of Sir John Reith. It is not for us to say more of one whose responsible position calls for our prayers as well as our thanks, for the Director-General of the British Broadcasting Corporation must at times have to take decisions upon which great issues depend. Knowing this it is the more interesting to read in the *Sunday at Home* an article by Gipsy Smith, in which he recounts an incident of his earlier mission work. He was the guest of a much-honoured preacher in a typically Scottish home. When he first entered, he tells us, he felt a little strange in an atmosphere of dignity and reserve, which was at that time somewhat foreign to his youthful impulsiveness. But as so often happens, the restraint broke down immediately. There was a charming family of boys and girls, and before long Gipsy Smith was crawling on all fours on the floor, playing marbles with the boys. I cannot tell the whole story now (he says) but one by one these delightful children came to my room to talk to me about Jesus, and the older ones gave their hearts to Him before I left. The youngest, John, was only four. I used to take him out for walks. How we enjoyed them! One day, when we passed a pastry-cook's shop window, little John cried, "Dipthy, Nannie always goes in there!" "What for?" I asked innocently. "Why, for cookies, of course," said John. So we went in. When John had selected the stickiest, richest cake he could see he ran to the door holding the paper bag in his hand. "Hey! Stop a minute, John," I cried: "where's the money for it?" He looked up at me. "Why, Dipthy," he said in a tone of surprise at my ignorance, "It's in your pock-et, Dipthy!" Well, years passed. I went back to Scotland again, and again I saw John, now a fine, promising lad of about fourteen. He, like the rest of the family, I had the joy of pointing to Christ. I am quite sure he would be the last person in the world to object to my giving his honoured name. He is now Sir John Reith, the head of the B.B.C. Often when I see him and he tells me with pleasure of the vast number of letters that express gratitude for religious broadcasts, he will say with a smile, "Now, Gipsy, tell me that story about the cookie."

Unity of the Free Churches "I believe that our denominationalism is outworn and could be ended without any sacrifice of principle and with infinite gains for our spiritual enrichment and the more effective service of the Kingdom of God." Many will agree with the Rev. Hugh Martin who made this statement in

the course of an address to the Federal Council of the Free Churches on the subject of "The Unity of the Free Churches." Thus, the urge to reunion is bringing to the front an increasing determination to bring to an end the denominational cleavages of the West, and to frame the outline if not the Constitution of a United Church that will show a common front in the struggle with the ever-growing forces of materialism and secularism. In a recent survey, Mr. Lee said, of the religious situation in this country these words occur: "The Christian religion is not holding its own in this country, either in its grip on its own people, or in its power to mould the life of the world." I agree, he added, and I suggest that one reason is that we continue to cling to an effete and doomed denominationalism. We must face a new day in new ways. The problem to which Mr. Lee has drawn attention is likely to become acute, and it behoves us all who value Christian unity to see that nothing which transpires will interfere with their advocacy of the New Testament interpretation of the Church which is the One Body of Christ—all its members being one in Him and with each other, sharing equal privileges and the grace of God, without being determined through any one channel other than that of the Holy Spirit. We thank God for Methodist Union, and for indications that the future may make possible the unification of other denominations to prevent the unchristian denominational rivalry and waste of effort which has been so injurious in the past. We visualise the future and would rejoice to see the bonds of brotherhood and fellowship so close that no one would need to boast that he was of Paul or of Apollos, all recognising their oneness in Christ Jesus; their common aim the evangelisation of the world. In the meantime it is the duty of all who love and follow the Saviour to avoid anything that may be a stain on Union, and at the same time to proclaim and practice their real unity by recognising as one in Christ Jesus all of every name who follow Him, by joining in common worship, and at the Table of the Lord when they meet together to remember His death and His coming again. In all such spirit and aim the World's Evangelical Alliance endeavours to be faithful to the trust it received from its founders, and it rejoices in the increasing confidence manifested by Christian leaders in this and other countries in its witness and work. It looks forward to the day when in true Evangelical Alliance federated Churches of to-day will think and act as one body, their motto ours—"*Unum Corpus sumus in Christo.*"

Sunday Cinemas We are indeed thankful that Convocation rejected a motion brought forward by the Bishop of Croydon that "The Church of England should approve the opening of cinemas on Sunday evenings, provided that in addition to the safeguards laid down in the Act the hour of opening should not be before 6 p.m., and that the pictures to be shown should be of wholesome character." The matter has gone far enough, and we deplore the divided opinion on the whole question which has been expressed in Church of England and Free Church circles. We still believe that the great majority of British people are opposed to Sunday cinemas, and it should be commented upon that the majority votes in favour of Sunday opening which are being obtained in various cities and towns of England are largely influenced by organised demonstrations on the part of the cinema trade, some features of which are very scandalous. It should be remembered that Christianity in England is bound up with the observance of Sunday as the Lord's Day, and it is not surprising that national difficulties beyond the wit of statesmen are being encountered in view of despite which is being done to the Christian Sabbath. The matter, which is one of first national importance, is getting beyond the influence of the Churches, and it is to be regretted that any Bishop should be willing to champion the cause of organised Sunday amusements even under restrictions. Sow the wind and you reap the whirlwind, as time will prove in the future as it has done in the past.

"The Times" on Religious Revival In a remarkable leading article on January 2nd *The Times* drew attention to signs portending a religious revival, and remarked that "A year bringing unexpected wealth and concord might yet, in the deeper sense, be a most unhappy year if material growth were to mean the growth of materialism. Equally, a year thick with troubles and disappointments might yet in truth be a

signally happy year if it should bring to us and our neighbours a clearer vision of God, a mind more resolved to place His will first, a brotherhood transferred form the region of sentimentality into a vivid consciousness of our relationships in God's family. When, following this line of approach, we again try to estimate what the near future is likely to hold for us, the grounds of encouragement are definitely stronger. There are distinct signs to-day of a religious revival, a revival the more likely to be lasting because it is unspectacular and is developing slowly from within. Already its influence is perceptible in many fields. The supposed conflict between religion and science is at an end. The Churches, which are not to be judged by their partisan extremists are regaining lost ground. Whatever may still be their faults, they are concentrating increasingly upon purposes that really matter. Conspicuous among these is the necessity of achieving greater unity among themselves, and the summary of last year's religious events, printed in this morning's Supplement, shows how varied and how notable are the efforts in this direction that have lately been crowned with success or are now in progress. The social work of the Churches has never been done better than it is done to-day, and the part they have played in providing for the moral and physical needs of the unemployed deserves more recognition than it has received. Among those, again, who are but loosely attached to any Church there are signs of a new spiritual hunger, of a growing conviction that any interpretation of life which leaves out God reduces it to a nightmare. Frivolity of the imbecile type is no longer fashionable among the young; they are studying religious and social problems with keener attention, and are rediscovering the supreme interest of the Bible."

The Challenge of Communism

At the Conference of the Student Christian Movement in Edinburgh, which had for its main theme "The Christian Faith in the World," a delegate from Germany, Rev. Hanns Lilje, spoke on the Christian Community and Communism. He said old ideals and traditions were breaking down; a world crisis had shaken our economic life, our traditional understanding of the philosophy of life, our political and religious convictions. But while this night was spreading over the world, men were looking for some other light. There were millions of men living in these times for whom Communism meant such a light, announcing the coming of a new great age. The Communist was fully alive to the demands of the coming age. He had done with the past; there were no longer ties binding him to old ideals and traditions. It was the greatness and comprehensiveness of Communism that it did not confine itself to some relatively new ideals in the realm of economics, but that everything, even the new economic ideals, were based upon a completely new conception of life. Communism was essentially an Eastern affair. It came out of the Russian background with its paradoxes and myth-creating atmosphere. In spite of all that could be said against Communism, it had put three important issues before the whole world—the necessity of creating a new economic order, the necessity of creating a new society, and the question of ultimate religious faith and conviction. All this was of the utmost importance for Christianity. Christianity had not had a rival religion of this kind and influence for centuries. It was possible to say that in this moment of history there were only two world-wide religions in all parts of the world, Christianity and Communism. What had Christianity to do? Official Christianity sometimes had taken a very unwise attitude towards Communism. It had been shaken by fear and therefore came to unjust judgments. But since Communism was such a complicated phenomenon, one could not take simply a negative or positive attitude. Truth and falsehood were very closely bound together in it. Christianity must therefore avoid all superficial judgments which would only add to the truth that Communism had to proclaim. The only possibility for Christianity to stand the attack of Communism was *the way back to a genuine understanding of its original message.* Communism was putting one great truth before them—that the world would not be changed by programmes or ideas or theories, but only by men and women with a deep conviction. Faith alone meant something in these years of crisis, and Communism had taught Christianity what it never ought to have forgotten—namely, that real faith was asking for everything in the life of man.

World Mission Notes

Missionary Response to the Universal Week of Prayer

Speaking from experience which covers nearly thirty years we do not remember any previous observance of the Week of Prayer which has elicited such hearty response in the Mission Fields as 1933. This is very encouraging, and evidence of the growing realisation that the fellowship and co-operation which the Week of Prayer offers all over the world is specially appreciated by the missionaries of all societies. Its annual recurrence means refreshment in the faith of the Gospel and practical unity in furthering it to many thousands whose lives are being spent in self-denying effort to win for Christ those who at present are living in the darkness of heathendom. No one familiar with the mission field doubts that the World's Evangelical Alliance, by instituting the Universal Week of Prayer, has greatly contributed to the cause of missions and the growth of Christian unity. The co-operation of the Missionary Bodies in this and other countries has made this possible, and the confidence thus expressed in the Alliance is not unrecognised. We are specially grateful to the various National Christian Councils who cordially assist in the annual translation and distribution of the universal topics for prayer, and if our friends could see the various translations as they are received in London they would realise more fully than is possible from this appreciation how deeply important is the co-operation we receive. As we are writing, and for the first time, we have received a Siamese translation of the topics, and almost by the same post a group of translations in six different Indian languages arrived. It is wonderful to realise the chain of prayer thus possible over the whole world; it is impossible to estimate its issues—eternity alone can reveal this.

Church Union in South India

We desire to express our warm sympathy with the proposals for Church reunion in South India, and we join with many, some of whom have recently signed an important manifesto on the subject, in assuring those who are working for Christian unity as the issue from Church reunion of our fullest support in their endeavours. Those who by wishing to enforce the claims of Anglo-Catholicism upon a scheme which makes it possible for all who love our Lord Jesus Christ to sit down together at His Table, and are thereby creating division, ought not to be allowed to prevail as a barrier to the consummation of the earnest hopes of Indian missionaries in their work for Christ and His Church. We are convinced that the spirit prevailing in the minds and hearts of those who have done so much for unity in South India, will face and solve satisfactorily this new difficulty. Commenting upon the situation *The Times*, in a sympathetic leader, remarks: "It is tragic that in the struggle against the immense forces of heathendom the power of Christianity should be weakened by internal divisions. It is frankly grotesque that a native convert to Christianity cannot simply join the Christian Church, but, according to the district in which he lives, must become an Anglican, a Wesleyan, or a Congregationalist—names that for him are entirely meaningless." The incident which has created the present difficulty arises out of a joint conference held in Bangalore last July; a number of Communion services were sanctioned as an outward sign of brotherhood, and in some of these, ministers not episcopally ordained took part. As yet these ministers have not the recognised status which will be theirs when the new united Church comes legally into being. This fact has been the means of stirring Anglo-Catholic opposition to the scheme in this country. We have no doubt that the great majority of Church people will repudiate the action of the Anglo-Catholics, and we quote once more from *The Times*: "Not those only who know the special circumstances of South India, but all who realise the need of some new and courageous movement towards ending the divisions of Christendom, will hope that the South Indian Church scheme will go forward, slowly but surely, to its final accomplishment."

EVANGELICAL CHRISTENDOM

200 Years of Moravian Missions

In commenting in an earlier issue on the bicentenary of Moravian Missions, which has recently been celebrated, we promised some further comment upon an arresting volume "The Advance Guard," giving an account of the rise and history of these unique Missions. The volume is obtainable from the Moravian Book Room, 32, Fetter Lane, E.C. 4; price 1s. (postage extra), and we are glad to follow this announcement with the brief review by Rev. J. E. Hutton, who writes: "At a meeting held last July in Lancashire, Dr. Garfield Williams, the Dean of Manchester, described the early Moravian Missionaries as 'the storm-troops' of foreign missionary enterprise; and this is just the impression produced on our minds by reading the little volume published at the low price of one shilling, by the Moravian Book Room, and entitled *The Advance Guard*. In this book we have a thrilling story divided into two parts. Part I. is picturesque and romantic, and deals with the pioneers. For sixty years before William Carey uttered his epoch-making challenge 'Expect great things from God; attempt great things for God,' Moravian Missionaries have not only preached the Gospel and gained many souls for Christ in the West Indies, Greenland, North America, Surinam, South Africa and Labrador, but had even sent expeditions to Lapland, Russia, Algiers, the Gold Coast, Egypt, Ceylon and Persia. And the story of these heroic endeavours is told in a series of vivid pen-pictures. In a brief introductory chapter, Bishop Ward tells us how the whole modern movement first took fire in the heart of King Frederick VI. at Copenhagen, how the first preachers were sent to Tranquebar, and how, in the providence of God, Count Zinzendorf, when only a lad, not only heard of their exploits, but even made the acquaintance of the missionaries themselves. And then Bishop Samuel Baudert takes up the tale. On August 21st, 1732, the birthday of Moravian Missions, the first two men set off on foot for St. Thomas, with only 30s. in their pockets; next year three others set off for Greenland; and then came other fields in swift succession. Bishop Baudert, however, is no mere painter of pictures. In addition to telling us beautiful stories—such as that of old Lena and her New Testament—he enters into the inner spirit of the story and explains how these men risked their lives and endured almost incredible hardships, not because they wished to earn fame as heroes, and not because they wished to extend the Moravian Church, but purely and solely because they wished to win souls for the Christ who, as their Redeemer, was all in all to them. For His sake one was bastinadoed; for His sake many were slain in North America; and for His sake many died of fever. In Part II. (1792-1932), the author shews us, first how the work was extended and organised in the old fields, and then how, during the nineteenth century work was begun in Nicaragua, Western Tibet, Alaska, California, East Africa and British Honduras. Among other matters of interest, he points out that in the British Colonies the missionaries have always received the cordial support of the Government, and one reason for this support is that the missionaries always endeavour to make their converts not merely believers in Christ, but good Christian citizens. Thus, while his Gospel message is ever the same, and while the old spirit of service burns bright as ever, the Moravian Missionary has now new tasks to perform, and new problems to solve. The real value of the book, in fact, consists largely in the lesson it teaches. It shews how difficulties have been faced, and how they have been overcome."

Centenary of the Abolition of Slavery

This year will be celebrated the Centenary of the Abolition of Slavery in the British Empire, an event which should attach the interest of Christian people of all denominations. It is said that there are still some 5,000,000 men, women and children who are still slaves, and it is to be hoped that this Centenary year will so attract public opinion that the majority, or the whole of these may be freed from their bonds. No more terrible stain ensanguines the page of human history than that of slavery, and nothing will so help to quicken Church and Christian interest in the freeing of the 5,000,000 slaves than the telling of the horrible and responsible part they had in its recrudescence. A social curse from immemorial time, the Church was not to blame for finding it flourishing when it came. By the end of the Middle Ages Christian influence had almost wiped slavery

out of Europe. Church influence, however, not only did not withstand, but actually for a long time upheld the new and more dastardly form in which the Slave Trade had a sudden resurrection. African negroes were discovered to be more suitable for developing the resources of the New World than the enfeebled indigenous Indian stock. The first ship to sail from Britain on this appalling traffic was named the *Jesus*. It turned out to be a coincidence not without significance. The Middle Passage became the Calvary of the negro race. Britains share of this diabolic traffic was to transport upwards of 3,000,000 negroes in a century, and of these it is estimated that 250,000 were thrown into the Atlantic. It was part of the crew's morning routine to throw the dead and dying to the waves. It is something also to reflect that Britain's sea power and the freedom of the seas was built around the rights of freemen to trade in the bodies of members of the backward races. Parliament reported in favour of the trade, and night lay long and black upon the Christian conscience. It is at least some consolation to remember that the Slave Trade and afterwards the servile state was put an end to by Christian teaching of the most purely spiritual kind. A tardy dawn was followed by a swift day, and under the unwearying activity of Wilberforce and others, by 1807, the trade was abolished by Statute. In 1833, any slave who took sanctuary under the Union Jack was henceforth declared to be free, with the might of a great Empire to back his claim. In that record there is no cause for national pride, but a real reason for national and Christian humiliation. It is for Christian people everywhere so to impress governments and all concerned with their historic responsibility that they will not rest until everyone of the 5,000,000 slaves that remain are free.

Students in Conference

The Student Christian Movement, which has contributed so much to the cause of Missions, has been meeting in Edinburgh, where some 2,000 students from forty countries gathered to consider "The Christian Faith in the World." The gowns of Indian delegates formed splashes of colour which contrasted with the more sober garb of Western representatives. From all over the Continent, from China and Japan, and from Canada and the United States of America delegates, eager and enthusiastic, gathered in the great Assembly Hall, and we note from reports that Missionaries in Japan were counselled by one speaker Miss L. E. Lea, to specialise in their essential task of preaching the Gospel. "Missionaries had built hospitals, centres of welfare work and the like," she said, "but when one came to examine these places there was often very little preaching of the Gospel in them. Could they call that real missionary work? It was sometimes said by the Japanese that many of the missionaries had quite forgotten to preach the Gospel, and it was a criticism made more often against the modern missionaries than against the older missionaries. While not deprecating the activities of the Christian missionaries in the realm of social welfare and in general education, it was specially important that Christian missionaries should go out from this country thoroughly equipped to answer the questions which the whole of Japan was asking about religion and spiritual and moral problems. There was no longer any real need for the missionaries to spend their time teaching the Japanese Western industries and crafts. They were free to specialise on their own particular job." The Sino-Japanese dispute was discussed by missionaries familiar with both countries, but we do not propose to enter upon the interesting information afforded by these delegates as it was in the nature of politics and not of missionary interest. Speaking on the subject of "Faith in God and Faith in Man," Dr. J. H. Oldham, of the International Missionary Council, said: "We are only at the beginning of understanding its significance. It signalised a revolutionary change in the relations between the peoples of the world. The past century had witnessed the coming of the steam engine, the steamship, the motor car, the aeroplane, the telegraph and broadcasting. The world had become a single economic system. The physical unification was also resulting in a progressive intellectual unification. Western ideas had acted as a ferment in the minds of peoples of other continents. This influence in the sphere of ideas was reciprocal. The effect of Oriental modes of thought on the minds of Western thinkers was already perceptible and was bound to increase. Of special significance

was the fact that the main driving forces of Western civilisation, modern science, technology, and large-scale economic organisation were creating a similar outlook and similar conditions of life throughout the world. The state of the Western world, where whirl was king, was being rapidly reproduced in the East. In this situation men's minds were being forced back on the ultimate questions of the meaning and purpose of man's existence. Had Christianity a life-giving and light-bringing word to say in the present confusion? If it had, it must assuredly be a word for the whole world. The main determining factors of human existence had become the same everywhere. If the Christian Church was to count for anything it must become conscious of itself and manifest itself to the world as an international world-wide fellowship. Christianity stood face to face to-day with the world in its growing solidarity. The Church must either respond to the demands of its world mission or gradually surrender its hold on the mind and conscience of Christendom.

The New Hebridian Modern Miracles

Miracles are still taking place on the new Hebrides islands, as the following story evidences: "A notorious cannibal, Tis-Tam by name, chief of a fierce tribe on the West coast of Malekula. As a heathen he excelled all his tribe in prowess and fearlessness—none dared disobey him, and his followers were imbued with his spirit of daring. He was a monster of heathendom, and when Mr. F. J. Paton (a grandson of John G.) met him for the first time he realised with what scorn the chief regarded any enemy, and seemed indeed to experience a fierce delight in the idea of falling upon a foe with spear and axe. The natives who accompanied Fred Paton trembled, though their faith in God helped them to hide their alarm. Tis-Tam boasted that he had killed and eaten over a hundred men; and the missionary felt himself to be a pigmy before this giant of savagery. A young married couple had the chance given them to go into Tis-Tam's district as missionaries with the Gospel message. The young wife hesitated at the prospect of suffering a violent death; but in the end, brave girl, she consented and went. After a time the Mission party who first met Tis-Tam returned to his district to find to their astonishment that the monster had become blind, and that with the loss of sight the bravado had vanished. The blind cannibal and heathen chief on learning that the only way of Redemption was through a Crucified and Risen Saviour, whose Cross was more powerful than any earthly weapon, put out his hand to feel the face of The Missionary who had come to the district with such tidings, and through acceptance of Christ found Salvation. A mission station exists to-day in the very Territory where Tis-Tam once ruled supreme."

An Indian Pastor's Testimony to lay Evangelism

The United Church Review, official organ of the United Church of Northern India, is a live wire, which we always welcome. In the January issue it includes the following testimony from an Indian Pastor, A. Thurkur Dass, which provides food for thought as well as witness to the power of lay evangelism. He says:

> A few years ago, I was coming back from Madras, and an Indian married couple whom I did not know, were travelling with me in the same compartment. After a little while the wife took out a copy of the New Testament from her suitcase and began to read it. I immediately guessed that they were both Christians and assumed a more approachable attitude. Conversation started and they, not realising that I was a Christian because of my Indian costume, took out some Christian tracts and pamphlets and asked me to read them. I asked the husband about his profession. He replied, "I am a Permanent Way Inspector in the Railway." How I rejoiced to see a P.W.I. and his wife busy in witness bearing! But I concealed my own identity to observe their procedure. By and by they took out another pamphlet entitled, "The Fellowship of Silence," and remarked that they had organised such a Fellowship amongst their own friends, Christian and Non-Christian who came together at a fixed time just for silent prayer. Exultantly they went on to say that Lall Mohan Patriak, a famous Indian lawyer, was converted through this "Fellowship of Silence" and was to-day preaching the Word of life in the streets of India. It became impossible for me now to control myself and I told them that the Lord had given me the privilege of serving Him as the Pastor of a Christian Church in the Punjab. They showed me a trunkful of Christian tracts and pamphlets which they always kept with themselves and distributed here and there. It was the most marvellous experience of my life. At a certain railway station the train stopped and they got down and took leave of me. As the train was about to move they extended their hands towards me and said—"God bless you," "God bless you." I was trembling and felt as if I had received a new ordination at the hands of this lay couple.

Books Worth Reading

BERENGAR AND THE REFORM OF SACRAMENTAL DOCTRINE. By A. J. MACDONALD, D.D. Author of "Lanfranc, His Life Work and Writing." (Longmans Green & Co. 21s.)

The Berengarian controversy has often been described as "a morass," but with the advent of this monumental work by Dr. Macdonald, it need be so no longer for English readers. Berengar and his place in the history of the Church's doctrine is clearly assessed with a sufficient amount of well-documented evidence. Students of theology and of Church history will find here not only slight indications, but solid proofs, of the existence and persistence all through the Middle Ages, long before the sixteenth century Reformation, of an Augustinian or Evangelical tradition in the Sacramental doctrine of the Church. The last chapter: "Berengar and the Church of England" is of particular interest, for it links Wycliffe and other English teachers with the emphasis placed by Calvin on the dynamic influences of the consecrated elements in the Lord's Supper upon believing recipients—an emphasis which is refreshingly renewed in the thought and teaching of Barth and Brunner to-day.

Berengar was Archdeacon of Tours and he was condemned by the Pope for his criticisms and rejection of Transubstantiation. His condemnation, however, was attended with embarrassing results. He was required to recant more than once. The document which was drawn up for his signature in the Council held at Rome in 1059, stated that the real body and blood of our Lord Jesus Christ are with the senses (sensualiter) broken by the hands of the priest and crushed by the teeth of the faithful.

Berengar's sanctified common sense in denying such crude and gross realism would have had greater influence on the Church, but for the destruction or loss of his book "De Sacra Cœna," in which he replied to Lanfranc. Not till 1770, was a copy discovered at Wolfenbuttel in Brunswick. In 1834, it was published by the Vischers, and, in view of its importance, a new edition is long overdue.

Berengar resembles Wycliffe in that he is accused of holding the doctrines which he criticised so severely. Principal Workman does scant justice to Wycliffe when he credits him with holding on to Transubstantiation. Wycliffe took his stand much more openly beside the condemned Berengar. The whole theory of the division of "substance" and "accidents" fell to pieces under Wycliffe's criticism, and Wycliffe's criticism was an echo of Berengar's application of reason to the teaching of Holy Writ. It was an anticipation of the sixteenth century position both in Calvinism and Anglicanism. From Berengar to Wycliffe is an interval of three centuries in time, but Berengar would have subscribed to Wycliffe's statement in "Fasciculi Zizaniorum" that "the body of Christ is not in the sacrament of the altar after the manner of multiplication, but that is there *virtually* to this extent as the king is in the whole kingdom." "*Virtualiter*," not "virtually," in the sense of "almost" or "as if," but *in working power, in real efficacy, in actual operation, by the power of the Divine Spirit.*

There is a good bibliography and an excellent index. Dr. Macdonald has established his position in the front rank of scholarly writers on mediævalism.

R. MERCER WILSON.

SEARCHLIGHTS. By JOHN HOLT. (The Lutterworth Press. 3s. 6d. net.)

A novel dealing with the period in which the Oxford movement was born and showing some of the reactions toward that movement among the younger generation of that day. The story is told of a maidservant's request to a librarian: "Missus says she wants a novel with good print and a happy ending." Readers of "Searchlights" will get both.

THE INNER ADVENT. By Rev. JAMES COLVILLE, M.A. (The Lutterworth Press. 1s. 6d.)

A series of delightful and helpful meditations from the pen of a gifted and cultured Presbyterian minister, traces of whose wide reading are to be found on nearly every page.

Several important reviews are unavoidably held over.—ED.